The Universalist Leader

Boston and Chicago — October 11, 1924

Pacific School of Religion Berkeley

Interpreting Democracy

YOU say that we are more eagerly searching for democracy than for God. Who knows what any one means when he uses the word democracy? There are a thousand possible interpretations of the word, almost as many, perhaps, as the number of people who try to define it. I am interested in that interpretation of it which bears religious values, for a reading of the history of the unfolding of the democratic spirit, not only in the history of our own country, but in the story of the rise in every part of the world of those forces which gave it birth, brings one inevitably to believe that what we call the stirrings of democracy is really an unveiling of the face of God in human history. Gradually the world is growing more sure of a conception of God which has as its cornerstone idea the belief that He purposes the world to be a place in which it will be possible for each human soul to come to his best self. And the end of that road of human development is life hidden in God, but we do not habitually go on to say this, largely because we do not quite know what that end would be. We are increasingly sure, in our best moments, however, of this fundamental belief—that a community or a nation can not come to its best self save as every person who is part of it has a chance to contribute his experience to the making of the whole.

Rhoda E. McCulloch in the Woman's Press.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE CHRISTIAN LAYMAN

IN the midst of the many plans being made for the layman to do something, we must not forget that already he is something indescribably precious to those who know him.

Hardly second to the ability to state Christian truth is the gift of appreciation. By reading, by listening, by meditation, the Christian layman advances year by year in knowledge of the deep things of our faith. What minister does not know the layman quick to see the point, and able to discriminate?

The cultured minds and sympathetic hearts of Christian laymen make religious services possible. There are few ties more enduring than those which bind men and women together who hold the same great fundamentals. They make the Church.

But what the layman may be intellectually is only a part of it. His great contribution, like that of his pastor, is in the way he applies his religious theories. And here also the largest service is the service nearest home. In the way he exhibits patience, forbearance, courage and kindness, in the faith he keeps burning brightly on the altar of his own life, in his victory over his temptations, and in the hand he stretches out to help, the Christian layman does his work not seeing clearly what he does—"building generally better than he knows."

We have thousands of Christian laymen. Modest and unobtrusive, working so the left hand does not know what the right hand does, they are not recognized for what they really are except by those closest to the work of the Church.

And it is hard for those who know to tell them what they mean to the rest of us.

When the newspapers print accounts of the doings of another type of layman, not always informed and not always kind—and there generally are a few such in every community—these others keep our faith strong in the divinity of human nature and in the power of our Christian religion.

Of John Gilley, farmer and fisherman, President Eliot wrote that he could not help believing that it was for just such humble unknown lives that God made and sustains His universe.

And to that we add that through such faithful lives, cultured and uncultured, God works to build the Heavenly City, the New Jerusalem on earth.

* *

GOD KNOWETH OUR NEED

A CONTRIBUTOR to the *Christian Science Monitor* quotes from a very ancient scripture these words: "Your Father knoweth what things ye have need of before ye ask him." With that text he writes a helpful article on "God Knoweth Our Need." He asserts that the great need is spiritual, and that when a man realizes it he is set free. Then follows this beautiful description of the freed life lived in the conscious assurance that God knows what we have need of before we ask Him and that we need not worry so much about the material conditions of our lives:

> "Even human life, when freed from greed, false ambition, and a false sense of responsibility, is sweet. In a life thus freed, there are both time and desire to commune with God; time and impulsion to be as impartially and impersonally loving as the wind, the sun, and the rain; time to discharge one's real duty to family, to occupation, to church, and to state, quietly, confidently, and lovingly; time to keep one's self personally neat and clean, however humble one's facilities in this direction may be; time to make sweet whatever corner or place one humanly calls home; time to see the seasons come and go, time to note the daytime serenity of blue sky and cloud; time to contemplate the night majesty of black sky and the moving worlds of the universe; time and clear consciousness to rejoice always with the Father."

Some of us have been inclined to criticise Christian Scientists for not taking their share of responsibility for the social advance of the world, and not doing their share of the dirty work of the world. We doubt if we have been altogether fair, but this is unquestionably true: With all our enthusiasm for the men who get into the thick of things, we must remember that the hurried, the worried, the fearful, do not make much of a job of it.

The Christian Scientists do us all good by insisting on the spiritual emphasis, by calling us back to meditation and prayer, by driving home with new power what theoretically we hold always, that "God knoweth our need."

To the old-line Universalists who retort, "Murray and Ballou preached that," we reply, "Of course they did, and served all mankind in doing it." But we of to-day can't know the joy of religion or get power for service by simply saying things like "We have Abraham for our father." We are missing the heart of our religion if we are failing to get the consciousness of God with us every day and every hour. We are weakening ourselves regretting the past and fearing the future, when the fact is that the Father knows about both and stands ready to forgive one and safeguard the other. Our power to serve humanity in its wider relations, our power even to serve as a friendly visitor in a local charity, will never be a tithe of what it might be until we are set free by a new God consciousness.

* *

JERSEY, OHIO, SHOWS THE WAY

OFFICIALS at Universalist Headquarters have been greatly impressed by a letter received from the Universalist church of Jersey, Ohio, signed by the trustees, and declaring that they will support the General Convention in the five-year program, and that they will accept the quota placed upon their church in connection with it, an amount of $110 per year. The letter goes on to say:

> "We also desire to record our sincere appreciation of the work being done by our President, Rev. Dr. John Murray Atwood, by the Executive Board of the General Convention in their endeavor to bring about a growing Church, growing in the depths of its consecration to the service of God through the service of man."

Commenting on this letter, one of our ministers, who has served the church at Jersey at different times, says:

> "I think it quite wonderful for these people in Jersey to meet this annual quota. The church has never had a full time minister. Approximately one hundred years ago the first Universalist service was held in the barn of one of the settlers of this district. It is a typical country church, about two and a half miles outside of the town of Jersey, which has a population of about two hundred."

It is this kind of loyalty which guarantees success.

* *

REVERENT EVOLUTIONISTS

AT a recent conference of Modern Churchmen of the Church of England, the view was emphatically expressed that the doctrine of evolution viewed as a method of God can not possibly lead to irreligion, but, on the contrary, is a foundation stone of religion.

There was especial interest in the appearance of Canon Barnes, recently appointed Bishop of Birmingham and soon to be consecrated.

Among other things he said:

> "The English Church is rapidly coming to accept the doctrine of evolution.
>
> "Elsewhere, as in the Middle Western States of America and in the Roman Catholic Church, great exception is taken to the doctrine. Unless the Roman Church moves much faster than it is doing now, the Pope will not be converted to evolution until shortly after the middle of the next century.
>
> "Both fit and unfit, good and bad, develop in evolution, and we have to ask ourselves why it is. It is the old problem of evil brought to us in a new form. We are left profoundly perplexed. We are not given any adequate reply, possibly because with our own finite minds we can not see the whole working of the universe and can not realize how definite is the trend in the whole towards the good."

The senior science master at Winchester College took up the question of a personal God as related to evolution. He said:

> "What I do suggest is that the nature of the life activity indicates the solution that there is a personal God behind who purposed something or made its achievement possible, leaving the living organization free to achieve it, if and as it would be.
>
> "If there is a personal God this is what one would expect, for personality seeks the fellowship of love, and love can not be compelled or made, but must grow and move of its own volition.
>
> "Personal beings who should love God can not be made. They must make themselves in their own environment."

One is here in the presence of a mentality and a spirit very different from that of the usual opponents of evolution at home or abroad. Surely Divine Perfection can not look with disfavor upon the reverence, breadth, humility, insight and courage of remarks like these.

* *

DIGGING IN AND STICKING

FROM the personal letter of a Universalist clergyman we quote the following:

> "There is some satisfaction to me in knowing that my thirty-fifth year here is the very best of all. Our income is the highest, we shall gain more members and christen more children than ever before. Our church school is the largest in the history of the parish (average 152 present each Sunday in April). King's Daughters over eighty members, Boy Scouts first prize last year, second prize this year, in city and county. Every organization is at work under the finest kind of leadership. My congregations are the largest ever, often quite filling this church. I have been almost on the point of resigning, but what can I do except to stay so long as things are this way? It has all been a very wonderful story. No minister ever had a finer folk to deal with than I have had. The only deep regret, in spite of all my blunders, is that at the best it is a story that will soon be told. But that is our common lot, and I shall come 'smilin' though' it all. I have lived all the years *full*, and I never lived more than I am living now. I wish I might sit down with you, some day, and go over some of the things I have at heart concerning our church and our faith. I never had so many plans for the future as I have now. I want at least another forty or fifty years, and then some."

Not every minister is capable of this kind of service, but more can grow into it than realize it when they start out. And when a pastorate can be a success for thirty-five years, the rewards in friendship and influence are incalculable.

There is the man who ought to go on to a new field in a year or two—we do not despise his service. but our ministers starting out ought to consider carefully the possibility of putting their roots deep down and staying for life.

It means work to keep ahead of the procession intellectually.

It means identifying one's self with the community.

It means strengthening the weak spots of character so that it can wear.

It means a deal of tolerance and charity, firmness and courage, and, above all, a mighty faith in God and man.

All these this minister has and, although we can not use his name, we extend congratulations to him, to his parish and to the city in which he lives.

* *

"PARTICIPATING CITIZENS"

THE Chief Scout Executive of the Boy Scouts of America, James E. West, believes that one of the jobs of the organization is to make participating citizens of the boys for whom they are responsible. He has set all the Scout machinery in operation to get out the vote on election day. The Boy Scouts have been charged with the responsibility of inducing every qualified voter to go to the polls. Mr. West says:

> "Our present membership is 684,500 Scouts; and in the United States there are two million former Scouts. We propose to reach all these boys and set them to work on the vote slacker problem. We have two objects; one is to increase the voting average in every community; and the other is to give these boys the chance of 'learning by doing.' With us, citizenship means a participating citizen, and I am hopeful that the effort which our boys in khaki will make in connection with this nation-wide campaign will be stimulating and wholesome."

A poster has been sent out to be put up in every community in the United States, appealing to citizens to register and vote, and containing these startling figures:

How Qualified Citizens Vote

1896	80 per cent
1900	73 per cent
1912	62 per cent
1920	49 per cent

Let's Make 1924 the Year of the Big Vote.

President Coolidge, Mr. John W. Davis, and Senator LaFollette are all quoted on the poster. The movement is entirely non-partisan, and unquestionably will exercise an important influence.

* *

THE MINUTE MEN OF MASSACHUSETTS

SOMETHING happened at the Boston City Club the other night. Behind closed doors fifteen laymen of the Universalist Church, representing eastern Massachusetts, met Dr. Atwood, Dr. Lowe and Mr. Etz at dinner, heard them explain the Five Year Program of the General Convention, and then grappled with it without their presence or help.

Until half past ten they stayed in session—men accustomed to large affairs, men prominent in the professional and business life of half a dozen cities—and then they came out in exuberant mood and with shining faces.

We were not there to see it, but the head of the Comrades is quoted as saying: "I have never been so happy over a meeting in my life. I have never been so sure of our ability to arouse the Universalist laymen to take their full responsibility. To-night was a demonstration."

We expect to be able to report soon what the Massachusetts laymen propose. The meeting is another illustration of our contention that all that the ministers and laymen of the Universalist Church need is to hear the facts. All that Atwood, Lowe and Etz need is a chance to be heard.

* *

OCTOBER

WE are moved to sing the praises of October. Luckily, as Universalists we can do it without saying something disparaging about May or December. But now that we are in it, it seems to us as if there never were such a glorious month. There is a new tang in the air. There is a new vigor in the blood. There is new cheer in the heart. We have no use for the talk about "the sere and yellow leaf," "the death of the year," "the end of things." It is the month of maturing, perfecting, and ingathering. It is the month of transfiguration, when the frost king, at least in the northern parts of our country, turns the most ignoble little bushes into visions of beauty.

It is the month of the burning bush, and the Lord is in it.

Happy are those people who live where they can see the glorious colors of the autumn, on oak, maple, sumach, grape vine, beech, and even the poison ivy. Happy are those who can make little pilgrimages to Adirondacks, Berkshires, Rockies, or even little city parks. Happiest of all are those who have eyes to see, ears to hear and hearts to understand that it all declares the glory of the Lord.

* *

A CHRISTMAS SHIP

THE Women's Church Committee on International Good-will, with headquarters at 105 East 22d Street, New York City, has launched a project to send a Christmas "Ship of Friendship" to Germany. Churches and Sunday schools of various denominations are taking up collections for this purpose. Whether such an ambitious project as an entire ship filled with friendship can be successfully accomplished or not, sending even a few boxes and bales and cases to represent friendship on any ship will do good.

There is no question but what a considerable element in Germany do not want sympathy, but want guns. Representatives of the old land-owning aristocracy and of the military classes feel the bitter sense of humiliation which comes with inability to raise their hands against what they consider the outrageous injustice which they have received at the hands of France and the Allies. The Ruhr has been an open sore. Now with the new reparations settlement a better feeling will prevail in Germany, even among these extremists.

Whatever we think of the politics and economics of the past or the present, Christian people can be sure that a Ship of Good-will, launched in kindness and sent over with tact and sympathy, will do good.

What Laymen Think About It

VICTOR FRIEND TO LAYMEN

To the Men of Our Church:

I am writing to you as National President of the Universalist Comrades. Otherwise I might hesitate about saying the things which perhaps this office authorizes me to say.

I am asking myself if we men of the Universalist Church are, to the maximum degree, doing all that lies within our power to advance the Kingdom of Heaven on this earth. Are we purposefully promoting the ideals for which our Church stands? Perhaps some of us are not even doing the minimum amount towards promoting this good work.

Of course there is nothing new that I can say in regard to the development of our Church. Probably everything has been said. Yet I believe that when we repeat these things to each other they become more forceful, and we realize more than ever before the necessity of doing our part. The greatest gift a layman can make to the Church is himself. Are we, the laymen of the Church, giving as much of ourselves, our enthusiasm, our business experience, our faith, as we should?

The Church can not do its work, it can not get much of anywhere, without money enough to sufficiently recompense those who are giving their time, to the exclusion of everything else, for this work.

Are we, the laymen of the Church, doing our share towards providing this money?

Perhaps we may be sending our children to the Sunday school and making some contribution in the way of money, through the church school, and we may be satisfying ourselves that this is sufficient. Again, we may not only be sending our children to the Sunday school, but taking them there and finding a place and a part for ourselves in the development of this religiously educational school. If we are, then certainly we are doing our full part towards the educational end of the church work. We may not only be doing all this, but we may also be attending the services of religious inspiration carried forward by the church, and, with it all, contributing the maximum amount of money which we feel we can towards the support of this institution. If we are doing all of the above things, I think we may properly feel, as laymen, that we are doing our full share.

"But," you may say, "I don't need to go to church to get religious inspiration. I have no children to send to Sunday school, and I see no reason why I should be responsible for the success of this institution."

All right, then you are just the man who hinders rather than helps, because the church does depend on you, whether you know it or not, and is just so much weaker because you do not help.

If we should ask ourselves whether or not we would favor the discontinuance of the church, perhaps our own particular church, the one which we naturally turn to in case we need what the church should stand for in our lives—one hundred per cent of us would say "No! Human nature, human society, needs the church. It needs to have these higher standards of living held up before it." If this is your answer, and I am sure it must be, can we maintain our self-respect unless we do our rightful share? This rightful share must be determined individually by the dictates of one's own conscience and his ability to assist financially and otherwise.

Don't think, for one moment, that the church benefits much by our staying away from its services and listening to a church service over the radio. This is a cheap, niggardly way of getting our religious inspiration.

"Yes," you may say, "but my minister preaches sermons that make no appeal to me and the music is ancient and meaningless in its character."

All right, let's go to church and make it better. We can do it. Our minister will preach much better sermons if we will heartily and honestly co-operate with him in his work, and certainly the music will adjust itself, if we make our wishes emphatic enough by personal interest. These sermons will meet the spiritual needs of our lives and will prove their importance to our development, if we will put ourselves into their making.

Let's come across like real men and do our full duty. The church can not develop as it should, without us. Isn't this true?

The Sunday set apart by the Universalist Church for the demonstration of a layman's ability in its services need not be the only Laymen's Sunday of the year. Let us, for the sake of the influence the church will have on us, for the sake of the influence that we will have on the church and on the community through the church, firmly resolve that we will be present at all the church services throughout the entire year.

Victor A. Friend.

* *

FLORIDA PLANS A BISBEE MEMORIAL

To the Editor of the Universalist Leader:

You have asked me to write briefly on the problems of church attendance, or any other subject that is on my mind "relating to the strengthening of the work of the Christian Church and particularly our Universalist Church." That surely affords one sufficient latitude, and I gratefully accept the commission.

At this outpost of our far-flung battle line the problems are peculiar and pressing, and I shall write of those with which I am most familiar. With us it is not so much a question of getting the laymen to attend church, as it is to get a church for them to attend. Of course, I refer to the church building. We have the organization which, while few in numbers, embraces as faithful laymen as any church could have. Our Women's Mission Circle is composed of a band of women that can not be surpassed for loyalty and industry. They never weary in well doing.

While our church was organized nearly five years ago by Dr. Frederick A. Bisbee, that seer of sainted memory, we have thus far been able to have services only during the winter season. Add to this the further fact that our meetings were, perforce, held

in club rooms and theater buildings which were available only for the morning service, and you will understand our handicap. Under such conditions it was impossible to function as a real church, to expand and attain the cohesiveness of an all the year round church in its own home.

I trust it will not be thought selfish in us to obtrude our problems upon the denomination at large. In a very real sense they, and others of like nature, are the concern of the Universalist Church universal, and not purely local. Last winter Dr. Marion D. Shutter visited Miami and preached a powerful sermon to a large audience. We were unable to capitalize the interest thus awakened, as we would have liked to do, by fellow-up meetings, on account of having no suitable place in which to hold them. Dr. Shutter saw clearly the need of a Universalist church here in the city that, in the decade between 1910 and 1920, made the largest percentage of gain of any city in the United States. It is probably doing the same in this decade. He pointed out that quite a number of the members of our Northern churches visit Florida, and particularly Miami, every winter. A certain per cent of them become permanent residents. When these people locate where there is no church of our faith many of them are permanently lost to our fellowship. We feel, therefore, that we are entitled to some help in providing a place where the transients may worship, as well as a church home for those who come to stay with us.

At the time this is being written we know neither where our services will be held this winter, nor who will be our minister. Some problem! Do you wonder it is on my mind?

It would not be fair to ourselves, however, to leave the impression that we sit here calmly waiting for outside help. We believe firmly the Lord helps those who help themselves. Last spring we purchased a furnished dwelling house in a good neighborhood, making a substantial first payment and taking title in the name of the Trustees of the Universalist General Convention. While it is impracticable to utilize this house as an auditorium, and the lot may prove to be too small for a church site when we come to erect the building, yet the investment was a good one. The appreciation in value already exceeds four thousand dollars. So we have a nucleus, and an objective. We feel sure the sale of this property will not only provide a suitable site but will give us a start on the edifice. Some day, Potter-like, we will have our meeting-house; and we hope, and have faith to believe, our John Murray will be sent.

I am going to let you in on a secret. Here in Miami we are going to erect the Dr. F. A. Bisbee Memorial Church. A little later, when the special objectives of the Universalist Church are successfully terminated, and those in authority deem it opportune, we are going to give all in our fellowship who loved and have been inspired by this intrepid hero and martyr of our faith, the privilege of sharing in the erection of this church. What more fitting place for such a memorial could be found than in this beautiful city he had come to love, and where his last earthly labors were performed? What more appropriate monument could be reared to the memory of Dr. Bisbee than a temple where throughout the future there may be proclaimed the gospel of hope and good cheer of which he was so long an eloquent preacher and conspicuous exemplar?

A. L. Evans.

Miami, Florida.

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COLORADO URGES NEED OF UNIVERSALISM

To the Editor of the Universalist Leader:

Upon receipt of your generous request for a few words on "Problems of Church Attendance," or "on any other subject that is on your mind relating to the strengthening of the work of the Church, and particularly the Universalist Church," my first impulse was to sit right down and imitate somewhat many who write on any and every subject of which they know very little and have half-baked theories only thereon. Then it occurred to me that maybe your main reason for making the request might be to "show up" some of us "common folks" who usually think we know so much relating to all matters of the church but rarely put any of that supposed wisdom into practical operation, your position being quite like the baseball umpire who, being discovered officiating up in the grand stand, was asked the reason and replied: "Well, judging from the remarks I hear when down behind the bat by those sitting up here I concluded that they must know a good deal more about every play than I do down there on the field." Consequently I have little to say lest you ask, "Why don't you put your ideas into practical operation?"

Then again it would be almost presumptuous for one way out here on the frontier, with no other Universalist church within hundreds of miles in any direction, to attempt to offer any worth-while suggestions to those of you way back there where you are so numerous and can so readily gather for conference and co-operative advice.

The work of the Universalist Church can be strengthened by, first, our getting away from the mistaken idea that other denominations are about as broad and liberal in their religious ideals as we are, and coming to realize the fact that the great, active forces in the Churches to-day are nearly as Orthodox and as impossible in meeting the needs of man as in the days when our forefathers waged the mighty contest for the free expression of the beautiful faith of our Church.

When we come to the full understanding of that situation then every Universalist worthy the name will want to be more active "about his Father's business."

Another force that would go far toward strengthening the work of the Universalist Church would be a much more thorough understanding, on the part of the layman—and I must add the minister also—as to what it really stands for, and the compelling power of Christ's life and God's love as exemplified in and through that Church. So wonderful and all-embracing in all its force and beauty, when fully understood, that no one would feel the need of any of the many "isms" which to-day attract those who do not know it as they should, who do not realize that the Universalist table bears all food needed by man

for the complete upbuilding of his soul and body—his life.

When that inviting and inspiring situation is comprehended as it ought to be by minister and layman, much will be added to the strengthening of the work of the Universalist Church.

I am not unmindful that there are those of you who have been doing and are continuing to do much in the way of instructing us along those lines. The "Christ Crusade," under the splendid leadership of our General Superintendent, Dr. Lowe, the *Leader* and many others, has helped to arouse many to a better realization of the real work of the Church.

While I know less about editing a church paper than I do about strengthening the work of the Church, if that were possible, yet I sometimes wish that the *Leader* carried more messages of our Church and its wonderful faith: something akin to its very effective work during the "Million Dollar Drive," when every issue brought to us most illuminating messages of Universalism, with all its inspiration to mankind. More recently many of its issues have not been such as one would eagerly pass on to some one he desired should know just what we do believe and its real worth to the world. A little less about what the Unitarian and other Churches are doing and their leaders saying, and much more about and from our own will go very far toward strengthening the work of the Universalist Church, at least out here in the far West.

E. R. Harper.

Denver, Col.

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WHAT IS THE UNIVERSALIST CHURCH ACCORDING TO YOU?

To the Laymen:

Did you ever stop and consider what your record is, when your own church is concerned? Of what worth have you been in its development? If every one was as yourself, how strong would your church be?

Where do you stand? Are you a credit to the organization? If some fine day an audit was made, the assets and liabilities listed, as they were found in your innermost soul, what would the balance sheet show?

There are many different types of laymen. Of course it takes all kinds to make a church. Where would they grade you?

There is the "flash in the pan" variety. They take to church work almost as a fad. For a time enthusiasm runs high, the officials and the pastor are elated with their new worker, then another interest looms on the horizon and he disappears. His opposite is the layman who is always on the job; his record covers a period of years, in his quiet unassuming way many of the duties are carried on Sunday after Sunday. He is part of the machine and never found wanting.

The shooting star is brilliant as it travels across the sky, then it fades away and is gone; the North Star is always found in its place.

There are laymen who desert the church because of a jealousy, who, because of a grievance with some individual or perhaps the pastor, withdraw their support, both financial and otherwise. Their personal feelings are of much more importance than the furtherance of the Universalist Church. In spiting their enemy, they are spiting the church. Others undergo disappointments, live down antagonisms and work unceasingly for the Kingdom of God through the agency of their beloved church.

There is the layman who is always too busy to help. He spends energy and time in shaping excuses to relieve himself of responsibility. He is satisfied to occupy his seat on Sunday morning. "It was a fine service," he says at the close, and slips off to his home to forget the church until next Sunday. What part does he bear in making this fine service? Of course he was present, but he lets some one else lift the load. He has no interest in the needs of committee work. That class of boys in the Sunday school without a teacher means nothing to him. To offset this type there some who carry on and willingly accept more than their share that the church may prosper.

> Wherever you go you will find the world's masses
> Are always divided in just these two classes;
> And oddly enough, you will find too, I ween,
> There is only one lifter to twenty that lean.

There are those who do not see the need of regular attendance. They can find God in the great out-of-doors. Sunday morning worship is not necessary to them. They do not realize the responsibility of support through attendance. They do not feel the necessity of encouraging the minister through their presence, they do not sense the loss to themselves, their character and souls because of the neglect of the opportunity to worship, to pray and to commune with the Maker.

It was Oliver Wendell Holmes who said, "I have a little plant in my heart called Reverence, and I like to water it once a week by attending divine worship."

Our great Roosevelt was a churchgoer. He gave these reasons for attending church:

"Yes, I know all the excuses. I know that you can worship the Creator in a grove of trees, or by the running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship. If he goes to church he will hear a sermon by a good man who is engaged all the week in making hard lives a little easier. He will listen to and take part in reading some beautiful passages from the Bible. He will take part in singing some good hymns. He will meet and nod or speak to good neighbors. He will come away feeling a little more charitable towards all the world, even towards those excessively foolish men who regard church going as a soft performance. I advocate a man's joining in church work for the sake of showing his faith by his works."

And finally, there are those who go in the wrong spirit, and fortunately there are those who attend in the right spirit. Church workers are human and make mistakes, ministers are not able to satisfy all their hearers every Sunday. One business man said on one occasion that if his pastor preached one sermon a year that entirely satisfied him he had done his work as far as he was concerned. If the choir sings one anthem which thoroughly uplifts a man

on a certain Sunday and that only happens once a month, that man should be grateful for that monthly inspiration.

A Parable

Two men went up into the Temple of God. One went to listen to the music critically, as he would listen at a concert, and to see if the preacher would be able to say some new thing that day. The other went to worship God, and the music seemed to him fitted to help the soul rise as on eagle's wings; and the simple word of the preacher seemed to him the word of God coming from the Father through a brother's heart. And all the week God seemed nearer to him because of that hour in the Father's House. Which of these two was the real layman?

Carl A. Hempel.

Cruising in Convalescing Countries

XVI A Little About Germany

John van Schaick, Jr.

THE last time that I was in Berlin, I traveled up from Rotterdam with Ernest Bicknell, Eliot Wadsworth and other members of the Rockefeller Foundation War Relief Commission. That was in 1915. It was "Germany in war time," "Germany in the height of power and pride." In 1919, I went to the occupied parts of Germany, Cologne, and Dusseldorf, and other places along the Rhine, and saw Germany in defeat and under the control of French, British, Belgian and American armies. Now I have come again at the moment when the London Conference is ending its sessions and everybody is taking new hope and courage. Germany is also convalescent.

Many of my friends still are under the obsession that Germany is something quite apart from the family of mankind. Even my dear wife, when I left her in Flanders, warned me to "keep my eyes open, and not let them fool me." My old war chauffeur said, "My Colonel, are you not afraid to go to Berlin?" Some friends at a dinner party in Brussels said, the night before I started, "One year after the Allies leave the Rhine, the Germans will be here again."

This is not surprising when we remember what we all felt about the Germans so short a time ago—how formidable they loomed, how stern they were when we were in their jurisdiction, how fiercely and successfully in the main they fought.

It is with difficulty that we get away from the war psychology, but we ought to get away from it because it is not true. All that we thought about some Germans might have been true, and part of what we thought about all Germans might have been true, but not all that we thought about all Germans could have been true. And is there any use of continuing the intellectual life if we do not care about a thing being true? There are some people who feel, "Well, if there is anything good to be said about the Germans, I don't want to hear it," but we can't pay attention to them just now, for they already are damned and don't know it. The man who shuts himself up in his prejudices is in a hell. "This is the condemnation, that light is come into the world and men love darkness rather than light."

All this is preliminary, of course, to saying that there are Germans and Germans, a good Germany and a bad Germany, a democratic, liberty-loving crowd trying their best to make a government, and a lot of monarchists who want to throw them out.

It also is preliminary to saying that intelligent people should do a little elementary discriminating, and Christian people should try using a few first principles of Christianity.

I am once more in Berlin, having left Belgium at 2.40 p. m. on Tuesday afternoon and having arrived at 8 a. m. on Wednesday. Instead of catching the Paris-Cologne-Berlin Express at Brussels, I came up by Antwerp and the Dutch frontier to Roosendaal, Holland, where I caught the big London-Berlin express which starts at Flushing. These trains are significant illustrations of the resumption of normal relations. My state-room was palatial, the Dutch wagon-restaurant gave us a first class dinner and the examination at the frontier about 11 p. m. was a far different thing from when the Germans went through every pocket trying to see if we were spies. The Schlaff-wagon porter was an old Landsturm man who saw service all through the war, and he told me that his wife was English and stayed in Berlin while he was off in Gallipoli and France. We ate and slept under the jurisdiction of the *Midden Europeische Slaaprijengar en Restouritie Rijtiingen Mattschappy*, which was, I suppose, the language spoken by my great, great, great, great, great grandfather when he left Holland in the seventeenth century. It was all printed out on the menu, but the food nevertheless was first-class.

Seated at the end of the car, looking over my fellow passengers, it was interesting to wonder what they had been doing when I traveled that same way in 1915. Some undoubtedly had been soldiers, some spies, some blockade runners with cotton and copper, and some, then as now, bold women who take their cognac straight. There were English, Dutch, Germans, and one or two Americans, I was sure, and I felt reasonably sure of Poles and Scandinavians. There is little visiting, however, just now in such a car.

Here in Berlin, I found a room waiting for me, reserved by Sherwood Eddy, who with his party passed this way last week. It is at the *Christliches Hospiz* on the *Mittel Strasse* so close to the University buildings that I can stroll through the yards and around the buildings morning and night for my little *"promenades de digestion"*—with the calm silent figures of Momsen, von Helmholtz and Alexander and Wilhelm von Humboldt looking down upon me. Over my bed there hangs a black card on which is printed in silver: *"Ich habe dich je und je geliebet."* "I have loved thee for always and always." One is surely no worse for having his eyes fall on such words just as he lies down and as he gets up.

As I sat in my little room after early breakfast the first morning I heard music near by. I went in to morning prayers. The boy who had blacked my boots gave me a book and the dining-room waitress found me a chair. The service lasted less than ten minutes, all in a language I know little about, but it was simple, strengthening and comforting, Surely it must be a blessed thought to Christian Germans, bearing heavy burdens and losses and misunderstood so generally, to realize that God the Father understands both evil and good, both blunder and achievement—all that has been done and all that millions would have had otherwise had it been in their power.

There are not so many Americans in Berlin this summer as there were last summer, for the currency has been stabilized and Germany is no longer a place where because of the exchange we can live on these people for practically nothing.

I have a note of 50,000,000 marks, whose face value before the war would have been about $12,500,-000. When things were at their worst it would have taken four hundred of these notes to make one cent. As to why all this came about opinions differ, the French asserting, of course, that the Germans purposely deflated the currency to wipe out internal debts. Some fair-minded English have told me that while men like Stinnes speculated in marks and got wealthy it is more accurate to say that the German Government got tired and discouraged and forces beyond their control destroyed the currency. Whatever it was, now they apparently have conquered the situation. They made a law that every free-holder in Germany should put a mortgage on his property of 6 per cent of its value in favor of the Renten Bank Corporation and on this 6 per cent pay an interest of 6 per cent as long as the Renten mark is legal tender. On this security, they issued the Renten, or gold, mark, now the basis of the currency, each worth to-day in our currency about 24 cents. They are retiring the other paper currency, but using it temporarily with all ciphers cut off. For example, I paid a 29-mark bill with a 100 Renten mark note and received in change a *"Funfzig Billionen"* mark note, one of *"Zwanzig Billionen"* marks and one Renten mark. I received later a 3-mark silver piece and other metal coins. A year ago one could not keep an iron coin in circulation, for the metal in the coin was worth more in paper than its face value. All this change has come about since Nov. 10, 1923. Berlin is a much more expensive city in which to live on account of the new currency. But I entertained five to luncheon yesterday at a cost less than $5, and three of us had chicken and rice and peach melba. Had we stuck to sausage and cabbage, as one frugal lady insisted on doing, it would have been about 20 cents each. And I felt like a plutocrat as I paid the bill with my fifty billion mark note and got nearly thirty billion back.

It is not my purpose in this letter to discuss the political situation, the London Conference or Germany in general. I simply wish to point out a few things which exist and which we need to understand in order to visualize Germany as a nation of fellow human beings instead of a mass of ogres to be feared or criminals to be punished.

Das Werdende Zeitalter, or "The New Era," is not a large or powerful daily but a modest quarterly magazine, yet it exists here as surely as the most rabid nationalist journal, and the editor is an interesting personality. This in brief is her history:

In 1912 Elizabeth Rotten took her degree of Doctor of Philosophy at Marburg, writing her thesis on "Goethe and Plato." She spent the year 1913-14 teaching in the University of Cambridge, England, and was coming back to make teaching her profession in Germany when the war broke out. Knowing English and French, she started helping the great number of foreign students in Berlin caught here by the war—Belgian, Polish, Serbian, French, English, Russian, Australian, students in art or music, or enrolled at the University of Berlin. She kept hours at her private apartment where she received them, gave them tea, talked over their problems, helped them as best she could.

The first students told others, it grew beyond her ability to handle, and she organized the "Emergency Committee for Foreigners in Germany," which did effective work. This grew into a committee to improve conditions of prison camps and to help prisoners of war. Many requests came to them through the International Red Cross at Geneva. Especially did they help the men at the great German prison, Ruthleven, and while I was in her office a card was handed in from an ex-English soldier of Liverpool who called to express his gratitude. The committee was able to borrow technical books, scientific apparatus and chemicals from the University of Berlin for the men in prison who wanted to carry on work of investigation and research. "In spite of the noise some of our professors made," said Miss Rotten, "individually we found them, almost without exception, kind and generous, and scarcely ever were we refused the books or materials needed." The work of course was a series of fights with the military authorities, but it was kept up throughout the war. With her mind turned toward the possibilities of international service in these ways, it was natural that directly after the war she should work in the Education Department of the German League of Nations Society, trying to get teachers in the schools to teach world brotherhood as well as loyalty to their country, and collecting facts about similar work in other countries to encourage them.

When the Weimar Convention assembled to frame the new constitution for Germany, she and her group sent a petition which resulted in the drafting of the famous article 148, which says in substance: "In all schools culture in ethics, civics and personal and professional efficiency are to be encouraged in the spirit of the German people and of international reconciliation."

Recognizing that a new education is fundamental to a new international spirit, she got into touch with people of similar spirit in other countries and they held a conference at Calais, France, in 1921, for the new education and new internationalism, which is constructive rather than destructive, which tries to build up the nations and help them along the way of mutual service.

At Montreux, Switzerland, a similar conference

was held in 1923, and another will be held the first two weeks of August, 1925, in Germany, probably at Weimar or Heidelburg. These young idealists then established quarterly magazines published in English, French and German, at London, Geneva and Berlin, similar to one another, but not identical, and working in closest co-operation. The English magazine is edited by Beatrice Ensor at 11 Tavistock Square, London, and is called, "The New Era, an International Review of New Education," and costs $1.10 per year for the four copies.

I can't tell, of course, how practical these people are, but I suspect that practical, efficient Germany can afford to have a group working like that represented by Dr. Elizabeth Rotten. Her society and magazine are constantly insisting: "Respect individuality," "Train the child to desire the supremacy of spirit over matter," "Organize self-government in the schools," "Substitute for selfish competition in schools a spirit of co-operation which will lead the child to place himself at the service of the community as a whole," "Create a man who will be able and ready to fulfil duties toward neighbors, the nation and humanity as a whole, and yet remain conscious of his own dignity as a human being, and able to recognize that dignity in every one else."

To me it is a true ideal, and I inscribe this word ideal in the city of Berlin, this 14th day of August, 1924, without the slightest sense of shame, with a deeper conviction than ever that ideals are worth having and working for, with gratitude to the German idealists and Christians whom I have met, and with firm faith that our ideals of world wide brotherhood and good-will "are right and must prevail."

That "Misinterpreted Text"

George C. Felch

IN the *Leader* of Sept. 6 Dr. Sweetser undertakes to set us right concerning the parable of the sheep and the goats. He argues that the divine obligation there set forth does not apply to needy humanity in general, as is usually understood, but that the people who are to be fed, clothed and visited are simply the immediate followers of Jesus. Furthermore, we are told that the disciples "are not included among either the sheep or the goats, but *constitute a third class.*"

Dr. Sweetser is clearly entitled to hold and to publish his opinions; but personally I am unwilling to allow such surprising and, to my mind, untenable statements to pass without a challenge.

The first reason advanced in support of his theory is the inextricable mixture of good and bad existing in all human beings, rendering definite classification of people into "sheep" or "goats" impossible, even by the Good Shepherd himself. And it *is* impossible. The only solution is for each individual to become more of a sheep and less of a goat as time goes on.

But all this is simply well-known Universalist doctrine; by no rules of logic can it be made to prove that the parable in question is of limited application—that while general humanitarian virtues are all very well and highly commendable, they do not count in the Great Judgment, that the only way to secure official rating as a "sheep" is to be good to disciples or "missionaries."

The main argument of Dr. Sweetser is based upon Jesus' use of the term "brethren" or "these my brethren." And certain passages are cited in which, without doubt, the expression *is* used in this special sense, as referring to his little company of disciples. At other times, however, the context plainly indicates that the words were to be understood in their broader, more general meaning. Dr. Sweetser denies this. He says, "So far as the record shows, he (Jesus) never used the term 'my brethren' with reference to any other persons."

Well, let's see. How about Mark 3 : 32-35? "And the multitude sat about him, and they said unto him, 'Behold, thy mother and thy brethren without seek for thee.'

"And he answered them, saying, 'Who is my mother or my brethren?'

"And he looked round about on them which sat about him, and said, 'Behold, my mother and *my brethren!*

" 'For whosoever shall do the will of God, the same is *my brethren*, and my sister, and mother.' "

Here Jesus, with characteristic adroitness, seizes upon the opportunity offered by the mention of his relatives to drive home the idea of a larger brotherhood of mankind, united by a common loyalty to God. There is no trace of a desire to limit his fellowship to a personal retinue of disciples. Instead, he looked on the *multitude* and definitely proclaimed them his brethren.

Occasionally we hear revivalists speak slightingly of "mere humanitarianism" as having no saving power. But such sentiments, even when carefully qualified and diluted, sound strange when coming from a staunch Universalist.

It is true, of course, that other good qualities aside from this virtue are essential to a well-rounded Christian character. But it is hard to understand how any one can read the life of Christ, noting his unstinted sympathy for the sick and suffering, always backed up by immediate practical service to them, and his flaming indignation against all who oppress the poor, without becoming convinced that if ever there lived on earth a thorough-going humanitarian it was Jesus of Nazareth. In the parable of the sheep and the goats we have the supreme summing up of the Master's teachings; and it is highly significant that the final test of fitness for the Kingdom, as there decreed, is wholly humanitarian in nature, no other qualities being mentioned. And it seems incredible that Jesus meant to have this crowning culmination of his gospel belittled and nullified by any limitations whatever.

No doubt the majority of Bible-reading people sometimes make mistakes of interpretation. But in

this particular case, in supposing that the command to feed the hungry, clothe the naked and visit the imprisoned, is of universal and all-inclusive application, they are *not* mistaken; their instincts are true; they are absolutely and everlastingly right!

As for our faithful missionaries, at home and abroad, they deserve and should receive our loyal and generous support. But they need no artificial props. Thoroughly democratic and sensible people, all of them, they would be the first to repudiate the idea that, as successors of the disciples and so members of a fancied "third class," they are entitled to preferential treatment above and beyond that accorded to the rest of mankind.

A Letter to an English Friend

At the famous Copec Conference in England the American delegate who made a deep impression was Rhoda E. McCulloch, editor of the *Woman's Press*, the publication of the National Board of the Young Woman's Christian Association. Our delegates to the Vassar Institute for a Christian Basis for World Relations report that she was the constructive force in that important gathering. Her philosophy and spirit are revealed in the following letter republished from the *Woman's Press.—Editor.*

Dear Miss—

What you wrote in your last letter about the religious life of the United States has set me to probing what little I know of it, not that I may refute your impression of us, but only that I may prove that which is of good report. You say that your main impression is that America needs not more democracy, but God, and you have found a more or less general unconcern with that need. You have discovered a hunger and thirst after God in a few individuals, but no corporate expression of this search for Him.

I wonder whether you really have "got" us. In the first place, we have evidently concealed our real selves from you just as we habitually do with each other, for one of our chief characteristics is reticence. Now you are laughing, I know, for what European would not be amused to think of Americans as reticent! Yet we really are horribly shy, way down below all of our surface glibness. Shy, that is, when we speak of the fundamentals of our lives. One of the most marked differences between yourselves of England and ourselves of the United States I discovered at this point. It is easier for you to talk naturally about your life in God than it is for us; at least, it seems to be easier.

Having granted this characteristic of reticence, you might go on to explain it in several ways. You might say, and it has been said, that the reason for our reticence in speaking of the things of God is that we are unsure of the merits of our faith, hesitant, shaky on our foundations. Or you might say, and you seem to have so indicated in your letter, that the real reason for what you have called a lack of a sense of God, is that we really have put in His place some far goal which we call democracy.

Now each of these explanations which for the moment I have put into your mouth, is neither totally wrong, nor totally right. Take the first, for instance. There is some reality to be reckoned with in comparing your sureness about God, and our seemingly trial and error progress toward Him. It is not that we are less sure of Him, but that we have to extract out of our individual and group experience here and now a sureness which is a sort of enveloping atmosphere into which you are born, and which is in the air that you breathe. For you forget, as you so often do, that we are very young. We have only a fraction of a second of national history, and we can not look up to the towers of ancient cathedrals, resting, for a moment of disillusion, our feeble faith against the faith of our fathers. I was about to say that we had not had time, in our struggle to make a nation, to build cathedrals. But perhaps that would not be an accurate statement; I very much doubt whether we shall leave cathedrals as sign-posts of our search for God. It may be, for us, a different kind of expression.

Please do not assume that I am resting my case on the fact that you have cathedrals and we have not. Your cathedrals are merely one symbol out of many inescapable reminders that your long national history is interwoven with your historic assurances of God. And, too, you live so compactly in England that there is comparatively little waste of your experience of God as you exchange it with each other; while with us, in the interchange of our evolving experience of Him we have to reckon on all sorts of adjustments and interpretations made necessary because of the many different kinds of geographical atmospheres in which we live; our experience has to travel so many miles to reach those who live in the far parts of the country.

So we have been thrown back upon our own experience in developing our sense of God; and that has made for a certain reticence in speaking of Him. For who can speak with authority of his concept of God when he measures those occasional flashes of revelation when God stands out plain to his inner eye, with the paucity of his own life in measuring up to Him! You will find that this kind of reticence on the part of young people, notably among college students, can be, in part at least, explained in this fashion. In our religious life, as in our political life, we are still experimenting, pioneering, exploring.

All of this has developed within us a respect for the experience of others which you have misunderstood as a sort of deification of experience along with what you believe to be too careless an attitude toward tradition. You say that we are more eagerly searching for democracy than for God. Who knows what any one means when he uses the word democracy? There are a thousand possible interpretations of the word, almost as many, perhaps, as the number of people who try to define it. I am interested in that interpretation of it which bears religious values, for a reading of the history of the unfolding of the democratic spirit, not only

in the history of our own country, but in the story of the rise in every part of the world of those forces which gave it birth, brings one inevitably to believe that what we call the stirrings of democracy is really an unveiling of the face of God in human history. Gradually the world is growing more sure of a conception of God which has as its cornerstone idea the belief that He purposes the world to be a place in which it will be possible for each human soul to come to his best self. And the end of that road of human development is life hidden in God, but we do not habitually go on to say this, largely because we do not quite know what that end would be. We are increasingly sure, in our best moments, however, of this fundamental belief—that a community or a nation can not come to its best self save as every person who is part of it has a chance to contribute his experience to the making of the whole.

I have qualified this by the phrase, "in our best moments," for you know all too well how pitifully weak we are in our attempt to create and maintain such an atmosphere. From time to time we jerk ourselves up to our ideal out of the sloughs of failure into which the intolerance of our individualism leads us, and then we fall again into some pit of injustice which makes us forswear forever speaking of our country as "the land of the free."

But do you not see that we have to pay the costs of so uneven a process, and that the pain of this pilgrim's progress, and its very occasional triumphs, make it possible for us to say not that we have made a religion of democracy, but that our desire to build a nation in which it will be possible for each person to come to his best self is really a desire that together we may see God? Not in some far off moment when all the crooked ways shall be made straight, not on the mythical plains of peace, but here and now in this time of strife and struggle toward our ideal—now we expect to find God at the heart of the conflict between our self-seeking confidence in our own experience and our idealistic belief that we can not find God save in and through a society in which there shall be mutual respect for the experience of each other.

All this probably does not satisfy you as a faint picture of the religious life of the United States. You say, and rightfully, that we have so little sense of mystery, that we know nothing of silence, "only silence with solos." And yet we have a peculiar kind of mysticism appearing here and there among us, not the kind that goes with hilltops and deserts, but a queer boyish sort of mystical feeling that grows up in big cities and small country places, not despite the confusions of our life, but in and through them.

And now why have I written all of this to you—to refute your honest impression of us, to make a case for our religious life out of the shreds of evidence that I can find that we really do have a religious life? No, the real reason why I have written as I have is because everything that I have said is proof that we need each other—you of England and we of the United States—in our common search for God. You can steady us when we need steadying; we can perhaps confide to you the visions of our youth.

We are thinking more definitely to-day of a world community in which each nation shall contribute its experience to the making of a world which shall be in very truth God's home. We talk about the things that we can share with other national groups, but who could predict what would happen if we were to interpret freely to each other our varied experience of the God of all nations?

Rhoda E. McCulloch.

Our Prayers Together

Saturday, October 18

Many people who call themselves Christians consider that Christ's teachings set forth a beautiful but unattainable idealism, and that his life is an example which we can follow only so far as our deeply rooted human instincts are not conflicting. They argue that an attempt to adopt Christ's standards would be impractical and productive of many problems in our present complex economic and social world.

This is a comfortable but untrustworthy point of view. Christ in the Sermon on the Mount bade us love our enemies and return good for evil. When thousands of his professed followers insist on the impossibility of ever bringing these great principles into our every-day experiences, may we not question either their acceptance or their valuation of Christ's teachings?

Be ye therefore perfect, even as your Father which is in heaven is perfect.—*Matthew* 5 : 48.

But prudence, prudence, is the deadly sin,
And one that groweth deep into a life,
With hardening roots that clutch about the breast,
For this refuses faith in the unknown powers
Within man's nature, shrewdly bringeth all
Their inspiration of strange eagerness
To a judgment bought by safe experience;
Narrows desire into the scope of thought;
But it is written in the heart of man,
Thou shalt no larger be than thy desire.

Lascelles Abercrombie.

We pray, O God, that we may have the courage not to deceive ourselves. Let us know in our hearts that Christ is a Way-shower, a Leader who mapped out the way for us, but whose lonely pilgrimage challenges us to follow in his footsteps.

Sunday, October 19

In this day of ever-increasing complexities, man needs more than ever before some refuge, some power greater than himself. The effort to make man self-complete has only made him most helpless. When we make ourselves the circumference of being, our orbit is a finite and unchanging circle. When we turn to God all boundaries vanish, for He is infinite and inexhaustible.

Hear my cry, O God; attend unto my prayer.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: Lead me to the rock that is higher than I.—*Psalms* 61 : 1, 2.

When overarched by gorgeous night
I wane my trivial self away,
When all I was to all men's sight
Shares the erasure of the day,
Then do I cast my cumbering load,
Then do I gain a sense of God.

Blake.

In the midst of our perplexities, O God, may we remember that Thy help never faileth; in a world of unceasing change, let us be comforted by the knowledge that with Thee there is no variableness, neither shadow of turning.

Monday, October 20

The inspired thought discerns in a flash and with all clarity the truths which may otherwise be buried in doubts and questionings. Ponderous volumes have been written on man's relation to God, and the way in which salvation may be attained. Christ, the simple Nazarene, stated our whole duty in the two commandments, to love God and our fellow beings. With such a guide to righteousness could any one go astray? Does such a clear statement of man's obligation gain in helpfulness by the maze of speculation and dogma with which we surround it?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? —*Micah* 6 : 8.

He is the true Saint who can reveal the form of the
formless to the vision of these eyes:
Who teacheth the simple way of attaining Him
that is other than rites and ceremonies:
Who requireth thee not to close the doors,
to hold the breath, and renounce the world:
Who maketh thee preserve the supreme Spirit
wherever the mind resteth:
Who teacheth thee to be still
amidst all thine activities:
Who, ever immersed in bliss, having no fear,
keepeth the spirit of union throughout all enjoyments.

Kabir.

O Lord, give us the understanding to see that greatness and simplicity are ever allied. Help us to attain the vision that penetrates the obscurity of man's conjectures and seize fast upon the essential truths.

Tuesday, October 21

Although he who discreetly fights and runs away is given small praise, more credit is due him than to the individual so situated that he doesn't even have to run. The cynic and the pessimist watch the battle from afar, nudging each other complacently when victory seems most elusive, and grudgingly admitting the advances made by an untiring army.

Are we in the ranks of the fighters, or playing the effortless role of spectator? Do we distrust our universe, our fellow-beings and ourselves, or have we sufficient vision to see the goal ultimately attainable, to recognize the underlying law of progress and become a part of the onward march?

Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand.—*Ephesians* 6 : 3.

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

Browning.

O God, give us the understanding to see life as a whole; fire us with the resolution to fight the good fight, seeing beyond the present conflict an everlasting victory.

Wednesday, October 22

Even as language is the only medium for the expression of our thoughts, so the feeling that we have for our fellow beings is the only witness of our love for God. We can serve God only through our kindnesses to His creatures. A love for humanity is unwavering and impersonal; it destroys all prejudices, makes any opportunity for service a privilege, and would, if shared universally, inevitably result in the establishment of the true brotherhood of man.

For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in.—*Matthew* 25 : 35.

No one could tell me where my soul might be.
I searched for God and God eluded me.
I sought my Brother out, and found all three.

E. Crosby.

Help us, O Lord, to reflect in fullest measure the selfless love that gives all, asking nothing. We pray that we may attain that generosity of spirit that joys only in giving.

Thursday, October 23

It is a sad commentary that when the word joy is named, pagan rather than Christian associations are recalled. We believe in God, in His ever-operative goodness and mercy, we believe man's soul is immortal, and yet we seem to find in this so little cause for rejoicing. We are like an army assured of victory that strangely substitutes lamentations for peans of thanksgiving. Since the depth of our convictions may well be measured by our response to life, should not we who believe in God's loving-kindness find an ever-flowing fount of joy and happiness?

Light is sown for the righteous, and gladness for the upright in heart.—*Psalms* 97 : 11.

How good is man's life, the mere living!
How fit to employ
All the heart and the soul and the senses in joy!

Browning.

As Thy children, O Lord, how rich our heritage, how manifold our blessings! We pray that our gratitude may be expressed in a joy in living, in a never-failing appreciation of the pleasantness of our ways.

Friday, October 24

To many people death appears as an avenue of escape and immortality as a blessed boon in an existence to be forever freed from the struggle and disappointments which we now experience. This attitude,

however, places the emphasis on the joys to come rather than on the problems of the present.

Since man's life is a continued growth and unfoldment, death should be regarded as an interruption, and immortality welcomed as a happy assurance that our work need not be left undone. Is it not essential to include to-day in the gift of eternal life which God has given us?

Watch ye, stand fast in the faith, quit you like men, be strong.—2 *Corinthians* 16 : 13.

O Friend, hope in Him while thou livest,
Know Him while thou livest,
For in life is thy release.

If thy bonds be not broken while thou livest,
What hope of deliverance in death?

Kabir.

Our Heavenly Father, help us to know that every day, every hour, forms a part of eternity. Give us the vision to see the continuity of life and the strength and unselfish purpose to make each moment fine.

The Social Welfare Director in the Field

THE Social Welfare Department director will try to be careful both in the doing and in the reporting of his work, so that he will be neither overdoing nor underdoing, neither overstating nor understating.

Moreover, the director would emphasize his work in the field. He is glad to be near the churches. He would keep his eyes and ears open, in order that he may promote social welfare study, support and service.

He believes in co-operation between all Convention departments. He has tried to show that his interest is an all round one. Whenever a word needs specially to be said, or an effort specially to be made, along another line of church leadership, he is ready to give a helping hand in that direction. For instance, in one place he started things toward the organization of a Sunday school.

The director's association thus far with the ministers has shown him that, almost without exception, these leaders are directly and definitely interested when once they understand the aims and methods of our department, and when once they see that the department itself appreciates the varied individuality of the churches. In learning, too, from the churches, there is being gathered a great body of experience which will be available for the common good of the denomination.

We must realize that there are different types of churches. We have the rural church, the village church, the small town church, the large town church, the small city church and the large city church, and these differ from each other.

Several rural district, village and small town churches have been visited. Cumberland Chapel Four Corners, Rhode Island, was the first of these to invite the director, and he has been there several times. This rural church is without a minister, but, under the leadership of Miss Gertrude Whipple, Byron Waterman and others, it has been busier than ever this year, holding festivals and other meetings, and actively planning for greater progress in social welfare. It is convinced that it should become a neighborhood center church, and it hopes to acquire the recently abandoned school building across the way, and use it for social purposes. The church edifice stands at a corner where the state highway passes, and a community pulpit board was dedicated on the premises here by the director, on Aug. 17.

People at Chesterfield, N. H., reacted favorably to several ideas which are to be further considered.

Norwell, Mass., has caught something of the community vision and hopes to have a hall for carrying out this service. This center is fortunate in having a minister who is himself possessed of the social faith of religious liberalism. It is certainly to be hoped that the Rev. Wm. D. Veazie will be willing to continue his broad-minded leadership here.

Harvey, New Brunswick, will erect a community pulpit, will carry on more of rural friendly visiting and more meetings for the handicapped. The people reacted favorably to certain ideas on co-operation, and these will undoubtedly be carried out. Olinda, Ontario, and Moore's Mills, New Brunswick, favorably received the messages and a few ideas will be put into practise at once. Huntingville, Quebec, will at once proceed with the community pulpit idea, as also will North Hatley, Quebec. At the latter place, Mrs. Jean B. LeBaron is dominion vice-president for the Women's Institute of Canada, and several services will be entered upon.

At Oxford, Mass., where the director opened the church in 1923, after it had been shut for a generation, J. E. Darling, an interested layman, will continue the community pulpit idea started at that time, and thus will do wayside broadcasting of the liberal faith from the "oldest Universalist church in the world." The director preached here twice this summer, when Universalists and other Liberal Christians from the town and from "abroad" were present. Mrs. Ellen C. Turner, one of the residents, was received into church membership. The director and Mrs. Pennoyer called at the Clara Barton Birthplace, and were pleased to behold the great interest with which Mrs. J. Harry Holden cares for this shrine.

The director has visited a few churches in larger towns. He was at Franklin, Mass., June 1, and was ready for a full day, but he was obliged to postpone the banquet round table, which will be planned by the minister, Dr. R. K. Marvin, for a later date. Tne Rev. Mr. Veazie invited him to South Weymouth, and the Rev. John D. Brush to North Weymouth. He visited Valley Falls, R. I., where he feels that something was accomplished. The Rev. Charles Priest Hall, the Valley Falls minister, is superintendent of the Associated Charities in the neighboring city of Pawtucket, R. I., and he, with some of his laymen, believes that something can be done besides what is now being achieved.

The visit to Gloucester, Mass., was as satisafactory as any yet made. Dr. John Clarence Lee and Mrs. Lee are leaders of experience and helped greatly

to prepare the way. Besides the Sunday morning discourse, the Sunday school teaching, the Y. P. C. U. discussion, the speaking and other visits to social welfare institutions, and the conferences with leaders, there was a most interesting banquet at the Universalist church vestry on Tuesday evening, when, besides the leading local church workers and the Rev. G. H. Lewis of Annisquam, the leaders of the public and private social welfare agencies of the city were present, the latter being honored guests of the occasion. The round table which followed the address by the director was very effective, and he was led to believe that not only in the church but in the community several good things would result, including a church committee on social welfare, something like a central council of social agencies, and several improvements in the carrying on of both public and private social welfare activities.

A preliminary visit was made to Pawtucket, R. I. Here the minister, the Rev. Julian S. Cutler, seemed deeply interested, and ready to help in every way possible.

Rockland, Maine, was without a minister, but the director had a fine speaking opportunity here on July 20, on his way back to Canada, and the lay leaders were enthusiastic over the opportunities presented.

Preliminary visits were made at Washington, D. C., followed by the first conference with a church board, at Baltimore, Md., that evening. A successful conference was held with Dr. Herbert E. Benton of the Church of the Messiah, Philadelphia, when plans were made for a later visit. It is notable that the Rev. Hal T. Kearns of Baltimore was the first minister to congratulate the new director and to ask him into that field, and that at his church the director had the most thoroughgoing discussion with any official church board. October will also see a visit here. The Washington church will have a week day visit during the same general period.

There have been other personal conferences with ministers, and plans for social engineering, with the follow-up correspondence.

One of the outstanding results is the active co-operation of the Rev. George F. Fortier, Superintendent of Vermont, New Hampshire and Quebec, who has planned a trip in Northern New England. The Rev. Stanley Manning, the Superintendent of Maine, and others are doing likewise.

The director has spoken before the Connecticut State Convention, the Cheshire Association in New Hampshire, the Rhode Island Conference, Murray Grove Association and the Y. P. C. U. Convention-Institute meetings at Ferry Beach, Maine. Special co-operation has been voted by the National Y. P. C. U. Mrs. Ethel M. Allen, president of the W. N. M. A., has written offering special co-operation. The director has also attended the National Convention of Community Church Workers and the National Conference of Social Work.

Some advances seem to have been made. Everywhere the churches have appeared ready to organize a local council or committee on social welfare, in order to be in working relations with the department. Everywhere the community pulpit board idea appeals, and the director has some very definite ideas which he will set going in order to meet the undoubted desires of all our churches. All are ready to provide somehow for the study of the various social agencies and their principles.

Recreation is recognized as touching every issue of social welfare. At one place the director was called specially into consideration of a recreation crisis in the community and to consult with those most active. The idea of co-operation with social agencies is accepted as desirable.

In some places an enlargement of plant, in others a separate addition, or in yet others an entirely new neighborhood or community building, is seen as necessary or desirable. In a number of places it is believed that enough can be done with the church plant as it is, but in no place of course is either the plant or the readiness for service ideal.

We should all be very humble in view of the challenging opportunity before us.

Charles Huntington Pennoyer.

A Layman's Sermon

On Laymen's Sunday of last year, in the Universalist church in Perry, N. Y., Mr. Carl G. Clark delivered a sermon, a part of which we print below. Mr. Clark, who is the editor of the *Perry Record*, has been chairman of the board of trustees of the Universalist church for over twenty years.

I THINK most of you will appreciate the fact that for a layman to step from the pew to occupy the pulpit is an embarrassing experience, not to say an evidence of courage, for fear of suffering by contrast in the unusual position. However, being a firm believer in the duty and effectiveness of co-operation, and in deference to our pastor's wishes, those of us who are exercising his functions to-day consented solely for that reason.

Dr. Crocker has made interesting reference in his excellent historical reminiscences to some of the individuals whose outstanding characters had much to do with the influence of this church society upon the community during the period of a third of a century to half a century or more ago.

There are not a few of us who were seriously concerned whether our society would continue to function after such time as our beloved woman minister decided to go to another field of endeavor after so many years of faithful work in this community, where she won the esteem as well as the respect of all religious denominations and seemed to be almost a community necessity; but in the comparatively brief period that her successor has been with us we have discovered that the institution has a deep hold upon our hearts that is more secure than that of the individual who may be the pastor. And that is as it should be, for love of our Heavenly Father and His Son should not be contingent upon its expression, and upon our Universalist faith only as it might be

interpreted by some human agency for whom we hold even the highest regard.

Possibly greater accomplishments might have been achieved had we been more disposed to give co-operation instead of being content to leave leadership and initiative almost entirely in her hands; but be that as it may, our present duty is plain, to work with our pastor as best we can, for we have already discovered that he and his family have won for themselves a warm place in our regard, and that he is able to lead us in the desired way.

Those of us in whose hair the gray predominates will recall the influence that this church had in former years, when there were active in our society such prominent Christian men as George Tomlinson, Allen Macomber, Randall Brigham, Clark Williams, Paul Stowell, Rufus Stedman, Will Hart, and others whom Dr. Crocker has referred to. They, together with the fine women who were active, left the impress of their character upon our community, and their names are revered not only by the members of our own society, but by their community associates as well. They left us, in the influence of their lives, the legacy of faithful and conscientious devotion and a good name, and it is for us to give proper account of our stewardship by faithfully and devotedly carrying on.

What I have had to say may be considered introductory, for I suppose that even a layman in attempting to fill the pulpit should have a text for his remarks. I have therefore chosen part of Matt. 6 : 24 —"No man can serve two masters . . . Ye can not serve God and Mammon."

Part of 1 Chron. 28 : 9—"For the Lord searcheth all hearts and understandeth all the imaginations of the thoughts."

Part of Gal. 5 : 3—"For I testify again to every man . . . that he is a debtor to the whole law."

That composite text illustrates the keynote of the world's greatest need to-day—service. While it was nearly two thousand years ago that he lived and walked and worked among men, the meaning of the life of the man Jesus has been told in written and printed words and from innumerable pulpits during the greater part of the time since. He seems a remote, and to some people possibly only an allegorical, figure. To me he seems a real personality. I can visualize him as a Divine human being devoting himself with supreme unselfishness to the spiritual welfare of mankind. I can picture him visiting the sick, healing the afflicted, carrying his Father's message everywhere. I can see the twelve who became his devoted adherents, who carried on after he had left them; Saul, the cynic, who became Paul, the evangelist, and who willingly sacrificed and suffered in his advocacy of the Master's cause.

President Coolidge, in a recent letter to a noted bishop, said: "Religion is the foundation of all progress, all government, all civilization. Our country certainly has need of greater spiritual application of the truths of religion. It is only in that direction that there is hope of solution of our economic and social problems."

In recent years we have knowledge of people who, like the Master, though in lesser degree, have given their life work to the service of their fellows—notably Father Damien, the priest who lived among the lepers, Florence Nightingale, Clara Barton, and others.

At the present time I know of business institutions where the Golden Rule has been practically applied with the result that labor troubles are unknown, happiness and contentment are enjoyed, loyalty and devoted services are rendered by employees, and generous material as well as spiritual rewards have been the experience of those who applied the Golden Rule to their business.

The chief desire of every human heart is happiness and contentment. The greatest factor in securing them is a right mental attitude, harmony of relationship. We are in these days witnessing the marvels of the wireless and the radio. They've always been possible, but until we were able to "tune in" and get into harmony with the possibilities that God has always freely given to us, we were enabled to enjoy them.

We must get in tune with the Infinite if we expect to realize our heart's desires. That is not simply idle sentiment; it is demonstrated fact.

In enjoying the blessings we have, we should realize their source; we should try to understand our dependence upon our Heavenly Father from whom all blessings come. While we should depend upon ourselves, we should not forget that He is the source of our strength; that while His laws are immutable they give assurance of our immortality, as exemplified in the resurrection of His Son, our Saviour.

The Father said: "This is my beloved Son, in whom I am well pleased."

Notwithstanding all of our weaknesses and frailties, we may, if we choose to do so, follow him by doing the little kindnesses that present themselves in our daily experiences.

Universalism is a broad term and compasses all. For us to live up to it requires that we should be generous with our benefactions and not confine them to our particular friends and associates.

I have been told that ours is an easy religion; that, not being believers in a literal hell, we eliminate fear of punishment for wrong-doing. But when one of our articles of faith makes positive declaration of "the certainty of just retribution for sin," and the mature person of experience and average caliber has discovered the truth of the fact that "whatsoever a man soweth, that shall he also reap," it seems to me that all of us in this organization have a real job on our hands to live up to our faith and to practise it.

We do not hold the easy faith expressed in the song, "Jesus Paid It All." We believe that whatever transgression we commit we will be punished for, but that we will be forgiven if truly repentant.

Co-operation and Service are practically synonymous terms. To make a homely illustration, there is no one who does not appreciate prompt, courteous and efficient service. We prefer to do business and give our patronage to the merchant or institution that provides it, and in these days, in particular, a garage where the service is prompt, courteous, efficient, conscientious and reasonable, is fully appreciated.

Service and Success are also synonymous terms. When we realize that more fully, perhaps there will be greater willingness to give service. But the true

meaning of success can not be measured simply by material rewards. As we reflect upon the lives of the men and women in our nation, and even in our own community, who have passed on, we realize that those who stand out as beacon lights are the ones who gave most of themselves in service to their fellows and who have firm hold upon our affections, not those who gained material accumulations.

As a group of followers of the Master let us sustain our pastor in all of his efforts to lead us in the paths of righteousness and Christian service, and let us each as individuals—whether we may possess one talent or ten—use our talents to the best of our ability as members of our community, state and nation, as well as for our particular church family, to make our Lord's kingdom come and His will be done, here on earth as it is in heaven, giving that prayer daily demonstration in our lives, so far as it is in our power, so that by our fruits people will know us to be true followers of him who said: "Not my will, but thine, be done," and when our time comes to join the great majority in the better world we may have truly won the welcome greeting: "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Comrades of the Divine Life

Daniel Evans

WE witness to-day in every community an amazing interest in, and development of, various forms and agencies of comradeship. The boys and girls of our homes and schools and colleges have their clubs, fraternities and sororities; the men and women have their social clubs, and the farmers and their wives have their granges; and both men and women have their social and benefit orders, and the professional people have their learned societies.

These various fellowships and organizations satisfy real human needs and further certain purposes. Human beings like one another; they believe in getting together; they hold it is not good for men to be alone; they are made for one another; and have needs which can only be satisfied in fellowship with others. And their common interests which range from the economic and political to the personal and professional, from things to truth, beauty and goodness, are furthered by getting together.

There are persons who are good comrades in all these social fellowships and organizations, but, strange to say, are solitary and individualistic in their religious life. They believe heartily, and speak frankly, and support generously, and participate personally in these lower and lesser fellowships, but they go their own lone way in the divine life. The Church is not for them. Religious fellowship is not in their line. They worship God alone; they meditate alone, and they pray alone. Now, to be sure, there have been great souls who have lived the solitary religious life, who have cared, above all other fellowships, and all other interests, for the solitary religious life. Their only comrade was God. The old monk was satisfied with God alone. The new religious "solitary" is only solitary in his religious life. He is crowded with other fellowships, almost crushed by them, but in his religious life he is all alone. He has no friends, no companions, no comrades, in the profoundest experiences. His social nature is only horizontal and lateral, not perpendicular.

There are others who are satisfied to remain on these lower levels of fellowship and with these lesser interests. Their companionships and common interests stop with human beings and human values. They find their satisfaction solely and completely with human beings, and their common interests in amusements, social intercourse, practical benefits, intellectual stimulus, personal pleasure with their intimate friends. They live in the plains and valleys of life. They do not lift their eyes unto the mountains. They do not seek God. They are not comrades of the Divine Life.

The social nature of man, however, if and when properly developed, desires the highest possible companionship. The friendly man seeks another friendly person, the practical man seeks the more practical man, the learned man the most learned, the artist the masters of art, the good man the best men. Progress is made through comradeship with the better and the best. And so the religious man seeks the highest spiritual reality, yearns for fellowship with God, delights in the comradeship of the Divine Life. He is not satisfied to remain with the temporal, the finite, the human, but goes through these to the eternal, the infinite and the divine. He does not stay in the plains and valleys, he climbs the mountain-top where he may have a glorious view of spiritual realities. And in this ascent he has the blessed and joyous comradeship of like-minded men and women who are of the party of those who seek the highest and best.

And he also cherishes a common interest with them in the divine purposes, values, and institutions of life. It is good to play cards with others, or dine, or work, or study, or serve with them. But it is better to meditate, worship, and pray with others, and devote oneself with them to the greatest and highest of all the precious values of life. The comrades in our Churches recognize and realize the necessity and the value of the comradeship of the Divine Life.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Key That Did Not Fit

There was a man who sold Antique Clocks. And I saw in his Shop a Great Many Antique Clocks that were for Sale. And I said, How about this Little Old Clock? And what is the Price thereof?

And he said, Thou mayest have it for a shekel.

And I said, A shekel is not much for a Clock. What is the matter with it?

And he said, It hath been cleaned and overhauled, and there seemeth to be nothing the matter of it, save that it must be wound two or three times in a day. It is all right if a man hath no other occupation than to keep winding it.

And I said, I will gamble a little on this clock. Here is thy shekel.

And I took the Clock home, and I set it upon a Shelf and it started running to Beat the Band. But after a time it Stopped. And I secured a Level, and started it again, and it would not go. And then I wound it, and I found that it had Run Down. But when I wound it a little way, the Key slipped on the Post, and went around and around. And the Clock ran about Four Hours and stopped.

Then I said, We have other clocks that have Keys. And I will see what a Different Key will accomplish.

And I tried a Smaller Key, and it wound the clock four times, or it may have been six or eight times as far. And the Clock ran all day and all night.

Now once a day and no more I wind it with the Smaller Key, and it keepeth right on the job. Neither doth it seem to mind being moved around by the Dusting Lady. I have not known a clock that asked Fewer Favours or showed more Constant Industry. And now I know why I got it so cheap. The Winding Posts were worn and so was the Key, so that it could not be wound up; and all it needed was a Key that would fit its worn Posts. And it is so thankful to be running again that it is ticking right away as industriously as the Little Busy Bee.

Now this parable teacheth that there are men who work Ineffectively, or who stand idle in the Market Place, whose real trouble is that no Proper Key hath yet been fitted to their Motive Apparatus. And I sigh for the Wasted Energy that is lost upon them, and the waste of their Futile Endeavor, and the waste of the time that they run not, and the uncertainty of their telling always the Correct Time. And I wish for all men that they might find that Key to Right Endeavor which shall start them going as they ought to go. For some of them are on the market at Reduced Price; and that is too much for them as they are; but they might be Productive and Profitable.

And thou canst not buy my Little Clock for a Shekel.

* * *

PENNSYLVANIA STATE CONVENTION

Herbert E. Benton

In the beautiful towe of Girard the Pennsylvania State Convention met Sept. 23-25 for its ninety-third session.

While the attendance was not large, it equaled the highest mark of recent years, and a spirit of optimism prevailed which promises well for the future.

In the absence of the president, Mr. George B. Jermyn, Dr. W. H. McGlauflin, vice-president, presided.

As the real spirit and purpose of a convention are revealed in the resolutions and recommendations adopted these are given, as follows:

1. (*a*) Commended to the churches of the state the Providence plan, as further elucidated by the General Convention, and urged that it be adopted. (*b*) Appealed to the churches which do not feel that they can adopt the Providence Plan in full to include the Japan quota in their annual budget. 2. Approved the Christ Crusade as adopted at the Providence Convention. 3. Recommended that our churches should occasionally have outside speakers to bring a message from the larger world. 4. Suggested to our parishes the advisability of arranging an interchange of visits. 5. Commended the work of our State Superintendent, Miss Jennie Lois Ellis, who is doing real constructive work. 6. Approved the work of the district superintendents and recommended the continuance of this system. 7. Urged that the Convention should endeavor to secure the co-operation of the General Convention in holding special services in some of our large centers. 8. Commended the financial exhibit as presented by the treasurer, Columbus Gabell, Jr., and expressed hearty appreciation of his faithful service. This was adopted by a rising vote. 9. Deplored the increasing of funds through the selling of church properties and suggested as a slogan "Not funds alone but growing churches as well."

The resolutions: 1. Extended hearty thanks to the Girard people and their minister, the Rev. H. H. Graves, for their hospitality. 2. Put the Convention on record as approving the entrance by the United States into the League of Nations. 3. Urged that every citizen exercise his privilege as a voter. 4. Urged that a Universalist headquarters should be established at Chautauqua. 5. Expressed appreciation of the great service rendered to the Girard church and to the Universalist cause by Mrs. E. J. Rockwell. 6. Called upon Congress and the people of the United States to rigidly enforce the Eighteenth Amendment and the Volstead Act. It was voted that a copy of this resolution should be sent to every member of Congress. 7. Expressed the conviction that wars will never cease so long as nations are heavily armed and recommended that a conference of the nations should be called to secure the abolishment of great armies and navies. 8. "Whereas, the Universalist Church disapproves of capital punishment for the crime of murder, resolved, that we petition Governor Pinchot to commute the sentence of Louise Thomas, sentenced to die Oct. 20." 9. As only half of the parishes of the state made contributions to the Convention during the last year, resolved that a special effort be made to secure recognition of their obligations from all churches possible.

The following officers were elected: President, George B. Jermyn, Scranton; vice-president, Rev. W. H. McGlauflin, D. D., Scranton; secretary, Rev. H. E. Benton, D. D., Philadelphia; treasurer, Columbus W. Gabell, Jr., Philadelphia. Trustees for three years: Lorin C. Powers, Philadelphia; Rev. H. H. Graves, Girard; Rev. J. D. Herrick, Towanda. Committee of Fellowship: Rev. H. H. Graves, Girard; Rev. R. S. Kellerman, Hop Bottom; F. O. Kuhns, Towanda; Rev. H. E. Benton, D. D., Philadelphia; W. B. Layton, Scranton. Preacher of occasional sermon, Rev. F. A. Gray, D. D., Philadelphia. Place of next session, Scranton.

Voted that the next session shall be held in June and recommended that the program be arranged to continue over Saturday and Sunday.

The various items of the program in addition to business matters were all forcefully presented and added much of value to the occasion.

The Rev. Francis A. Gray, D. D., of Philadelphia, delivered an address on Tuesday evening. His subject was "Spirituality versus Materiality." It was a strong plea for development of the spiritual understanding of life in order that materialism may not unduly dominate human affairs. He was followed by the Rev. Roger F. Etz, representing the General Convention Trustees, who spoke convincingly on the aims and program of the General Convention, explaining in detail the object of the Providence plan.

Wednesday evening the occasional sermon was preached by the Rev. R. S. Kellerman from the text, "Ye seek me, not because of the miracles but because ye did eat of the loaves and fishes." It was an appeal to his hearers to shun the more physical and material aspects of life and seek the spiritual things which are really all miraculous.

The address Thursday morning on the fundamentals of the Universalist Church, by Dr. W. H. McGlauflin, was a unique and striking presentation of an old theme. His hearers all had firmly fixed in their minds the basic ideas of modern Universalism.

While it was not a part of the Convention program, I can not refrain from mentioning with approbation the session of the Girard Sunday school which was staged for us on Wednesday afternoon. It demonstrated that the Girard school is conducted most efficiently, and spectators could not but feel that a church blessed with so many children has an assured future.

Altogether the ninety-third Convention leaves an impression of encouraging activity and high purpose, and we are looking forward to a year of progress in Pennsylvania.

* * *

During his first charge a clergyman found the women of the church entirely too much interested. Such a storm of petty squabbles arose from their over-eagerness to help that in despair he gave up. Not long afterward he met his successor.

"How are you getting along with the women?" asked the escaped minister.

"Very well," was the answer. "There's safety in numbers."

"I found it in Exodus," was the rejoinder.—*Everybody's Magazine.*

Understanding Our World

Russia

In the *Christian Work* for Sept. 27 is an article about Russia by the Rev. James I. Vance, D. D., minister of the First Presbyterian Church, Nashville, Tenn., a part of which follows:

What of Russia to-day? I have traveled with some thoroughness through the three Soviet republics in the Caucasus, and have seen and heard at first hand; and I have talked with a number of people who have spent months at Moscow and who are fairly familiar with conditions there and elsewhere in Russia. The Caucasus is rich agriculturally and most picturesque in its varied scenery. Its mountains and plains present ever changing and entrancing landscapes.

It is in the Caucasus that Near East Relief has its largest orphanage area. At one point, Alexandropol, there are, despite the thousands that have been liquidated into the homes of parents, relatives and friends, still some twelve thousand children, half of them between the ages of two and six years, who must be cared for several years more. One can not withhold his admiration from the extensive and diversified work done in this area. If the Armenian people are to have a national habitat again, it would seem that it must be in this part of Russia where to-day 1,250,000 Armenians are found. The Near East Relief is doing a thoroughly constructive piece of work to equip the children under its care for future leadership.

In doing this it enjoys the full confidence and generous co-operation of the Soviet authorities, who have placed adequate buildings and lands at our disposal and who furnish railroad, postal and telegraph service without charge. At Kara Kala, an immense estate of twenty thousand acres, formerly the property of the Czar, has been turned over, free of rent, for an experiment farm, on which to train farmers, dairymen, cattle and sheep breeders, and all those whose vocation is with the soil.

But it is Russia itself about which I am writing. What of Russia? The foreigner may travel here without danger or much discomfort, provided his passport be properly visaed. To secure this is not always easy. But his life is safe. The Tcheka, a contrivance above Government, still operates, and now and then, without trial, there is a killing, but this service is usually reserved for Russians. One can sense in the air, however, the feeling of fear, and no one knows whose turn may came next. Of course, communism has already proved itself so unworkable that many modifications have been made. What the Russian people seek and should have is freedom, but they are far distant from having it. Their present government is still a despotism. The autocracy of the Czar has been supplanted by the autocracy of a group, whose reign of terror and whose creed of violence and whose program of bloodshed have justly made civilization recoil with horror.

That the Russian people have endured all this only proves that previously they had been greatly wronged, that they can endure much and that as a race they are lacking in initiative. How much longer they will endure their present wrongs, remains to be seen, but there are signs. A few days ago, in one of the cities, from an open window, a man denounced the Soviet government. The soldiers were ordered to fire, but refused.

The prices for the commodities of life soar out of sight. An ordinary serge suit costs $125.00, men's shoes from $15.00 to $20.00 a pair, socks $2.50, silk stockings from $5.00 to $7.00, sugar 20 cents a pound. Of course if the government would permit imports the prices would tumble, but this it declines to do, because the government is the storekeeper and it needs money badly. I am told that there is much smuggling of goods across the Turkish border.

Inefficiency and incompetency are in evidence in many public affairs. At the customs the boys making the examination spent more time on my friend's watch than on anything else, and were curious to know how it was wound. The one piece of literature that they regarded as suspicious was the *Saturday Evening Post*. My one letter from Mrs. Vance was scrutinized. When I told the official it was from my wife, he asked, "Does it contain anything political?"

I said, "Not particularly," and he slowly surrendered the prized missive.

It almost breaks one's heart to witness the reverses that have come to some of the best and loveliest people in the world through this turning upside down of society. But I hear no murmuring and few expressions of bitterness, only that Russian word *"neetchevo,"* which, I am told, expresses the depths of Russian nature as none other. It can not be translated, but it contains a strange mixture of passion, endurance, faith, fatalism and emotion.

The Russians are profoundly and unalterably religious. The Soviets have already discovered that religion can not be legislated out of the Russian soul. I attended the Russian Church last Sunday morning and the reverence of the large crowds that thronged the church deeply impressed me. They told me that frequently the churches in Moscow are packed, with thousands outside unable to gain admittance. The demonstrations against religion and the coarse caricatures of Christ at Easter and Christmas, reported in American papers, were for the most part the work of boys. There is no marriage ceremony according to the Soviets. A man and woman merely go to the clerk and signify their intention and pay the fee. To be divorced, either reverses the process.

When Woodrow Wilson died, the Archbishop in a certain Russian city held a memorial service. He was rebuked by the authorities. His parishioners resented the rebuke by unhitching the horses from his carriage and twenty of them pulled it themselves through the streets. The Soviet paper next day treated the episode with a cartoon portraying the Archbishop as a pig in a cart hauled by asses. I have seen men and women in front of the church on a Sunday afternoon, kissing the walls and laying their hands lovingly on the stones. Such religious fervor can not be killed by man-made laws. On the contrary.

The hope of Russia is not in communism. It is in the Russian people, who will some day emerge from the horror of misrule through which they have passed into a free and representative form of government. There may be other revolutions before this day dawns, but dawn it must, for the people deserve it, and there are many great souls even among the Soviet authorities, who long and wait and quietly work for the coming of such a day.

Meanwhile we must not confound Russia with the political machine that holds it for a while in its iron grasp. America must sympathize with the aspirations of the Russian people for freedom. Said a Soviet official to me, "We regard America as our best friend."

I replied, "Our goal of human rights and freedom for all are much the same, but not our methods."

Bolshevism consecrates violence as a righteous measure against one's government. That is not freedom; it is treason.

I looked into a ditch near Alexandropol from which the dead bodies of five thousand men, women and children, massacred by the Turks, were taken. These people have suffered much, but *neetchevo!* I am persuaded that the Russian nation is destined ultimately to become one of the greatest of all time. It has the domain, the natural resources—its forests are the largest and its plains the widest. It has the imagination and courage—no people have suffered more and none have sung such songs. It has the passion for freedom and the hunger for God, the patience that waits, and the deep mysticism that senses, in common things, the eternal. Great is the soul of Russia, and so beyond the despotism of the Czar and the communist, soon or later there will come to those who wait a liberty which is not license and a freedom without fear.

Home and Children

ALCHEMY

I hear the voice of evening on the hills,
Like sound of pilgrim pipes on distant ways;
Sweet from the misty meadows' silver haze
Brook answers brook with song, and childish rills
Are calling each to each. There night distills
Her dews, and 'mid the rushes each pool lays
Its chart of starry skies; there evening plays
Upon the trees a song that soothes and thrills.

At evening's summoning, what sprites arise,
What pixies, fairies in the woodlands meet,
Of course can not be known or even guessed,
For they no more are seen by profane eyes;
But magic is abroad and fays discreet,
When common ways with twilight's charm are dressed!

Arthur Wallace Peach.

* * *

DAVID'S B— HUNT

Rose Brooks

DAVID hung over a bed of fragrant phlox, absorbed in watching a fat, buzzing bee. Buzz—buzz—buzz—from flower to flower, crawling in and out of the dainty blossoms went the busy worker.

"Regular pockets on his hind legs—that's what he has," said David, delightedly. "O Aunt Margaret, can you come here a minute?"

"Just a minute," called back Aunt Margaret from the larkspur bed. "Here comes Farmer Bliss. I want to see if I can get some honey from him. He used to keep bees."

Suddenly a scrap of their conversation drifted to David's ears.

"Nothing to worry about, nothing at all," Farmer Bliss's voice held reassurance. "I wouldn't forbid him the woods—not if he were my boy. Not one chance in a million he'll ever run across him. Old Bruin would probably turn tail and shuffle off, fast as ever he could, if he did happen on him. Hasn't anybody seen bear tracks around here before for ten years. But I haven't seen fresh tracks for a week or more. Likely as not he's left these parts."

"I've always felt so safe about David," David heard Aunt Margaret answer. "I should hate to limit his wanderings."

"Oho!" said David to himself, a-tingle with excitement. "So there's a real live bear around!" And through the wall opening he raced to ask Farmer Bliss a few questions on his own account.

After Farmer Bliss had gone, the vision of a fat bear shambling through the woods went too, and his thoughts flew back to the bees.

"Can you come now, Aunt Margaret?" he asked. "After those bees have been in 'bout a dozen flowers their hind-leg pockets are just bulging!" David skipped ahead, calling back at least one question to every skip.

"Mercy, which question shall a body answer first?" asked Aunt Margaret, arrived at the phlox bed. "Suppose we read up on bees after supper—then we'll get everything exactly right. Now? No, too many things to cook," and for the house she reluctantly started.

"Oh, did Farmer Bliss have any honey?" David called after her.

"No honey. Said he'd like some himself, but he hasn't kept bees for two years, and he doesn't know any one who does keep them."

Left to himself, David was again completely absorbed in the bees. Suddenly a jolly idea entered his busy little head. These very bees, right under his own nose, must have a hive all full of honey somewhere! Must be wild bees, since nobody kept bees—and think of all the stories of woodchoppers cutting down hollow trees and finding them crammed with honey! Where to look for a honey-dripping tree—east, west, north, south?

"Why, I know! Why, all I have to do is watch the bees!" And David's little body straightened with excitement.

One drowsy bee after another rose into the summer sunshine—straight up, and then (David, head back-tilted, watched ten to be sure) every bee flew straight across the meadow, straight toward the woodchuck's hole.

David ran to the kitchen door. "Aunt Margaret, I'm going off in the woods awhile," he said as calmly as he could. "No, not too long. Yes, I'll watch the sun and be back by noon." And off he scampered.

"I'll just spoil his summer and mine, if I think about that old bear all the time," thought Aunt Margaret, eyes on the little racing figure. "Wonder what started him off so suddenly this time?"

If she had seen David fling himself on his back beside the familiar woodchuck hole and stare fixedly skyward, she would have had cause for further wonder.

"If I don't see any soon, I'll go back and start over at the garden," thought David. Swift-flying as his thought, a tiny black speck against the sky rewarded him, and another, and another.

"It is! It is!" exulted David, now on his knees and staring after the vanishing speck. "Straight line from here to the break in the fence," he whispered presently. At the fence he found he was again right. The chase led him across the Ponds' adjoining meadow and thence into the fringing woods.

"If only I don't lose them in the woods!" he thought. But patient waiting and careful following led him through the woods, across another smaller meadow, and there, right on the meadow's edge, the chase ended. David caught his breath as he saw the bees heading for a dead tree, weatherbeaten to a silver gray! One bee, another bee, a whole procession of bees hurried into an opening near the top as another busy procession crowded out.

"How can I get the honey? 'Course I won't take it all," he assured the bees. "But you can spare Aunt Margaret and me a little, can't you? And Farmer Bliss wants some, too."

So intent was David that he had failed to notice that his own were not the only footsteps in the loose earth at the foot of the honey tree.

"Why, somebody else knows about it, too!" he said, when first he chanced to look down. "What funny footprints! Looks as if somebody had been walking around on 'normous hands. I'll hurry home,

and tell Aunt Margaret, and she'll let me go after Farmer Bliss," and off David trotted, feeling extremely proud.

In sight of home, he spied Farmer Bliss, jogging back from the village. At David's hail he drew the old top buggy to a standstill as David nimbly climbed over the wheel.

"I can tell you where there's a whole tree full of honey!" began David, importantly. "I s'pose it's full—must be a lot, anyway." Followed his tale of the flight of the bees.

"Well, now!" ejaculated Farmer Bliss. "That's the time you did use your eyes! Of course I'll go with you, just after dusk. Yes, we'll leave plenty of honey for the bees—don't you worry about that. How does wild honey taste? 'Bout the same—looks a mite darker. What's that?" suddenly erect and staring at David.

"I just said," repeated David, "there were the funniest tracks around the tree. Looked as if a man had 'normous hands and had walked all around the tree on 'em. Can't we go now, before dusk?"

"Old, were they, or fresh made?" demanded Farmer Bliss, in vast excitement over what seemed to David a trivial matter.

"They looked new," said David, tranquilly. "I made a footprint right beside one, just for fun, and they both looked as new as each other."

"My sakes!" said Farmer Bliss, weakly, "and me advising your aunt to let you go on a-wandering as usual!"

Aunt Margaret, hearing David's voice, was waiting by the roadside cinnamon rosebush.

"Well, this young man has done some hunting this morning," said Farmer Bliss, as greeting.

"Yes, I followed the bees from the garden," chimed in David, "over the meadow and through the woods and across that little meadow, and the honey's in a tree way over there." David's face was alight with his news, and one small hand pointed north.

"Found the bees, so he did," chuckled Farmer Bliss, admiringly. "Found what our old bear's doing 'round here, too!"

"David, did you see a bear?" Aunt Margaret clutched his arm to make sure he was safe and sound before her.

But David was unfeignedly as amazed as she. "A bear!" he gasped. "I didn't see a sign of a bear!"

"'Cept his fresh tracks! Circling that old tree, and wondering how he was going to get that honey without getting his nose all stung up—that's what he'd been doing."

"Bear tracks?" from David. "I never thought of the bear!"

"Lucky you didn't, let alone see him," said Farmer Bliss. "You're none too big yet for bear-hunting."

Next day a big pot of brownish honey stood in Aunt Margaret's pantry, and another of equal size was in Farmer Bliss's cool cellar.

"Well, I can have all the bread and honey I want, if I do have to stay in sight of the house for a week," David said, getting the bread-knife as he spoke.

"Not a sign of him," Farmer Bliss reported a week later. "And everybody has had an eye out, the country round. Took the smallest boy in this section to drive out the only bear that's called on us in ten years. Better come over to my house to supper tonight and have some waffles and honey, if your aunt's willing, David. Good way to break your week's confinement to home quarters. Worth it, you say—your bee hunt? I'd call it your bear hunt, myself."

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* * *

GARDEN PESTS

We do not purpose to add to the extensive literature on the subject of beetles, cutworms, caterpillars, rust, plant lice and other enemies of the vegetable kingdom. The garden pests on which we wish to comment are those which afflict the gardener rather than his plants. Much has been written about the pleasures of gardening; we wish to say a word of its annoyances and discomforts.

The gardener's appearance in the garden is the signal for a cloud of insects to rush to the attack. There seems to be no season when gardening activities are free from the harassing attentions of insect swarms. At the beginning of the gardener's year there are tiny flies that arise in great numbers apparently out of the soil that he overturns, and that assail him as if angered by his disturbance of their rest. They do not bite, but they swarm round his head, get into his hair, his ears and his mouth, tickle him unpleasantly and choose the most disagreeable methods of committing suicide.

Later in the year the mosquitoes arrive. Persons who think that mosquitoes are always struggling to get into their houses do not have gardens, or, if they have them, they do not work in them. Otherwise, they would find that it is only the feebler members of the species that seek shelter and nourishment indoors. The viciously voracious mosquitoes never leave the garden. How they satisfy their appetites at times when the gardener is absent is a mystery. His neck, his wrists and the backs of his hands are their favorite feeding places; and no matter how many of them he slays in his fury there are always hordes uncounted and undismayed still pressing to the feast. Once the season for mosquitoes begins it seems really never to end so long as there is any garden left. There is an occasional lull in their activity, but a damp spell followed by warm sunny days always stimulates them astonishingly.

When the mosquitoes seem gradually to be diminishing in number the flies make their appearance in increasing abundance. One fly to one gardener is really a superfluity, and in the fly season the gardener is seldom without that one. It buzzes about his head and burrows now and then in his hair or walks round his ear or across the back of his neck—always warily dodging his heavy, dirty hand.

In fact, the existence of a garden is invariably testimony to the triumph of a man's spirit over his flesh.—*Youth's Companion.*

* * *

AN UNCONSCIOUS SINNER

The Rev. Thaddeus Billings, inclined somewhat to absent-mindedness, appeared one Sunday morning after church in a pouring rain drenched to the skin and with an unopened umbrella on his arm.

"Why don't you use your umbrella, parson?" asked a passer-by.

"Why, uh," replied the parson, "I, er, should hesitate very much to do so."

"Why?"

"I discovered, after leaving the church, that this umbrella is, er, not my property."—*Harper's Magazine.*

* * *

"I wish to complain," said the bride haughtily, "about the flour you sold me. It was tough."

"Tough, ma'am?" asked the grocer.

"Yes, tough. I made pie with it, and my husband could hardly cut it."—*The Progressive Grocer.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Evolution

By Vernon Kellogg. D. Appleton and Co. $1.75.

Professor Kellogg has addressed his book to a very large class of people, those who "believe" in evolution without understanding much about it. He has written neither for the scientists nor for the Bryanites. The book is popular but is not polemic. Professor Kellogg engages in exposition, not in debate. Because the book is what it is, simple, intelligible, free from dogmatism, it deserves a wide reading. As a popularizer Mr. Kellogg is a little labored, and on the whole is inferior to J. Arthur Thomson, but, like Professor Thomson, he is a scientist himself, independent of secondary sources. The authoritative nature of the book would seem to be beyond question.

"Evolution," says the author in his opening chapter, "means outrolling, unfolding. It means a reasonable, satisfying, ennobling conception of life, a conception that gives life infinite promise. Organic evolution is the outrolling of the plan of life, the unfolding of the possibilities of life. It runs naturally and logically from simple to complex, from the general to the special, from the lowly to the high, from amoeba—and simpler—to man." What the facts are which the evolutionary hypothesis explains and which no other hypothesis explains so well Professor Kellogg proceeds to tell.

The evidence for evolution is presented under four heads. From the field of comparative anatomy Professor Kellogg shows us the structural similarities of many animals with each other and of man with many animals. Embryology reveals the human embryo following a course of development not unlike that observed in the history of the species, thus suggesting the famous recapitulation theory. The fossils which paleontology studies enable scientists to reconstruct the development of life over a period of millions of years. Again, the geographical distribution of plants and animals displays adaptation to environment under varying conditions. All the phenomena which these various branches of science examine are difficult on the basis of such a creation as that described in Genesis, or on the basis of any hypothesis other than evolution.

After discussing the various attempts to explain evolution, Professor Kellogg, admitting that it is inexplicable, goes on to consider the factors in evolution. The variations in species, both large and small, were considered fundamental by Darwin, since his theory of selection through survival required that there should be a wide variety among members of a given species, the best surviving. This theory has been exposed to sharp fire on the part of the scientists, not because survival through selection is not a fact, but because it does not seem adequate to explain the major changes. The other side of the flexibility noted in variations is the stability secured through heredity. In this connection Professor Kellogg summarizes the contributions of Mendel to the study of heredity. Response to environment is another important factor.

The remainder of the book details the evolution of plants, invertebrates, vertebrates, and man. These chapters are little less than fascinating to the lay mind. Of course Professor Kellogg can only suggest the wealth of material in each field, but he has selected his illustrations wisely. He corrects many popular misconceptions, as, for example, the belief that plants and animals constitute "a linear evolutionary series, the lower animals rising from the higher plants. The plants and animals constitute two separate, or, better, divergent lines of evolution, which arose from simple, generalized, common ancestors in the early history of the earth." In other respects Professor Kellogg replaces common errors with accurate information.

The closing chapters relate to the evolution of mind, societal evolution, and the human future. Here Professor Kellogg is primarily concerned with man, but the entire book helps us to secure an impression of the place of man in the living world. And, after all, we are, as Professor Kellogg admits, most interested in man. Most of the opposition to the theory of evolution has arisen out of the change in man's position which it involves. If, as Pope said, the chief study of mankind is man, we have at least learned that we can not study man apart from the other living creatures. Professor Kellogg helps us to see man in the light of the new science. As James Harvey Robinson has said, science is revolutionizing the world, and yet the vast majority of the world's inhabitants know nothing about it. We need writers who can make science intelligible to laymen. To a large degree Professor Kellogg succeeds in doing this; hence the value of his book.

G. H.

* *

Best Sermons 1924

Edited by Joseph Fort Newton.

Sometimes we look upon great inventions with a growing sense of wonder that it should ever have entered into the mind of man to conceive them or be given to the cunning of his hand to fashion them. Sometimes they are so greatly simple that we feel quite ashamed of ourselves for not having thought of them first. There will be many publishers and editors who will wonder why it never occurred to them, in an age given to anthologies, to undertake, as Braithwaite does with poetry and O'Brien with short stories, to collect in an annual volume the best sermons of the year. It requires no gift of prophecy to foretell that this volume is only the first of a long series. That it has been done by Dr. Newton assures both competence and care. He is himself one of the foremost preachers of America, and to those who know him he is a reproaching miracle of painstaking industry. This volume, therefore, represents long and careful selection and critical discernment.

It is quite possible that some people will be disappointed in the book. They will seek vainly for many of the things they often hear from the pulpit. Presently, however, they will understand that the editor began long ago his preparation for this task by defining the word sermon in his own preaching, and that to him a sermon is something more than words spoken from a pulpit, and that even better than timeliness is timelessness, and that every true sermon holds something of that which the world can neither give nor take away.

"The first and last sermons in this book take the same text: 'In thy light shall we see light,' as if both preachers saw what all men must more and more feel, that what our tangled times need is an altogether other dimension of religion, if we are to heal the world of war and establish the kingdom of good-will among races, classes, and sects."

The collection includes twenty sermons, some of them by men to whom the present generation has long looked for leadership. One would expect in such a volume to find the names of Gordon and Fosdick, Hillis and Bushnell, but it is no less satisfying to find the work of others whose names are less known but whose work does not suffer by comparison.

The volume will repay the most careful and consecutive reading, for there is something more than mechanics in its arrangements, but it can be opened almost anywhere and give something to even the casual reader, as for instance this fine expression from Dr. Bushnell of that wistful faith that is the prophecy of our own growing souls:

"Somehow, in all the dance of circumstances, in all the rage for pleasure, in all the sway of the things that are sensual and voluptuous, in the midst of the mad rush for wealth and excitement and greed for pleasure, in the decline even of religion itself, there still remains in the human heart a belief that this world is not to be given over to the things that destroy, that heroism is not a thing of the past, that there must arise a conquering desire for a world of more kindly sentiments, where men and women who

speak different tongues may be able to live together and learn to enjoy one another, that righteousness will come to its own, that those who stand for the right and dare to speak the truth will be heard. The pledge is in the sacrifice of Love Divine upon the cross."

Or again, one strikes such searching sentences as this: "The goodness of God is the allness of God."

Or such a sermon as "The Radicalism of Jesus" challenges our intellectual complacency in this wise: "When we have thought intellectually to examine him, we find he is spiritually examining us. This is the uniqueness of his radical disposition and proposals. A man may indeed study Jesus with intellectual impartiality—but no man can study Jesus seriously and do so with moral neutrality!"

Those concerned with the acute controversies of the passing time will look in vain for partisanship in these pages, but they will not seek vainly for clarifying statements of the great principles on which the issues must ultimately be determined when partisan clamor has died away. "When some patriot takes the position that his supreme loyalty is not to his country but to Jesus Christ, does his country suffer by such an allegiance? Only the unthinking man will ever say that it does."

It must not be supposed, however, that Dr. Newton has merely selected sermons that represent different fellowships, still less attempted to express the divergent, not to say clashing, views that find present pulpit utterance. Those who call themselves liberal with no realizing sense of the implications of that word will find this volume an expression of "that faith which is at once a form of fellowship and a prophecy of unity."

If these sermons could be read in every Universalist home during the coming year, they might well make us all more universal in our Christianity.

H. M.

* *

The Holy Spirit and the Church

By Charles Gore. Charles Scribner's Sons. $2.25.

Unfortunately Dr. Gore has seen fit in this, the third of his books on "The Reconstruction of Belief," to devote himself much more to the Church than to the Holy Spirit. We consider this unfortunate because there are a great many books about the Church and few good ones about the Holy Spirit. There is need for a critical historical treatise on the subject.

Dr. Gore has much to say about freedom of thought. Perhaps the most interesting thing is this: "You must accept the message as the word of God on faith; but your faith should grow into understanding." Dr. Gore is always able to come out the self-same door wherein he went. This is nothing if not convenient. To have a mind which, when free and independent, can establish the sacredness of the creeds and can show that everything the Anglican Church accepts is a coherent body of truth and that everything in Catholicism rejected by the Anglican Church is illogical and extraneous, to have such a mind is to be singularly blessed.

The book is scholarly, rather too much so. Dr. Gore engages a dozen foes simultaneously, attacking modernists in this paragraph, Catholics in the next, and German theologians in the paragraph thereafter. This makes progress slow and perusal difficult. Hard reading should not be an obstacle, but neither is it an end in itself; one reasonably expects to be rewarded for diligence. The reward offered by Dr. Gore is hardly commensurate with the effort required to read his book.

G. H.

* *

The World's Living Religions

By Robert E. Hume. Charles Scribner's Sons. $1.75.

This little book is far better than most books which offer or pretend to offer *multum in parvo*. For one thing the author, who is professor of the history of religion at Union Seminary, knows what he is talking about. Moreover, he has shown no small amount of skill in selecting the important aspects of each religion dealt with. He has quoted widely, though briefly, from the various sacred books, and backs up his statements with references.

To some extent the book has the faults that usually accompany excessive brevity. It is nearly outline in form, and the author has a little formula which he applies in treating each religion. His constant comparisons, while helpful, are sometimes misleading, and his concluding summaries, listing strong points and weak points, occasionally seem dogmatic, largely because he has not the space for qualifying statements. The chapter on Christianity is reasonably impartial, though here as in other chapters one feels that Professor Hume sometimes compares Christianity at its best with other religions at their worst.

In less than 300 pages Professor Hume describes the origin, history, and chief doctrines of eleven religions. That there must be limitations is evident. Within those limitations he does remarkably well. The excellent bibliography will help those who care to go farther.

G. H.

* *

The Ideals of Asceticism

By O. Hardman. The Macmillan Company.

Though a very learned book this is not a particularly interesting one. Dr. Hardman has surveyed the entire field of comparative religions and discusses many and varied practises "for the deliverance and protection of the soul from defilement." In the last chapter he uses all his learning to prove that asceticism is not a social liability, but a sound antidote to our deplorable modern self-indulgence.

G. H.

* *

Making a Personal Faith

By Bishop William McDowell. The Abingdon Press. $1.00.

Bishop McDowell enjoys a reputation as a speaker to young people. The lectures of which this volume consists were delivered before the undergraduates of Ohio Wesleyan University. They are filled with trenchant expressions, making a familiar subject interestingly modern.

G. H.

* *

A Dictionary of American Politics

By Edward Conrad Smith, Ph. D. A. L. Burt Company. $2.50.

This book contains brief sketches of the careers of the men who have been prominent in American politics since the beginnings of the nation. It tells of the origin and course of the leading parties—Whig, Federalist, Democratic, Republican—and it tells, also, of many others which are only names to the present generation, or not even that. The Know Nothings, the Barnburners, the Hunkers, the Coodies, the Locofocos, the Know Ye Men, etc., are all here. Words like "gerrymander," "roorback" and "bulldoze," familiar phrases such as "innocuous desuetude," "the big stick," "too proud to fight," titles which have been given to famous men, such as "the plumed knight," "the great commoner," "the boy orator of the Platte"—these and many other odd and interesting things are defined and explained. There are also explanations of the Constitution, of the divisions and practical workings of the Government, and of important laws enacted by Congress, treaties with foreign nations and Supreme Court decisions.

The appendix contains the Declaration of Independence, the Articles of Confederation, the Constitution, Washington's Farewell Address, and the Covenant of the League of Nations.

F. I. A.

* *

The Current Magazines

The question of the child labor amendment agitates many people at the present time. Those who are opposed will find little comfort in an article which Ernest H. Hullinger, an economist, has written for the October *Scribner's*. He finds state laws entirely inadequate in most cases, and argues from this that a national law is necessary. "Radicalism in the United States," an article by E. H. Hullinger in the same number, describes conditions here and concludes that there is no real menace and that violent suppression is the very worst thing that could happen.

(Continued on page 29)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

YOUR OBEDIENT SERVANTS

The cut shows three Sunday school enthusiasts, men who thoroughly believe that the future prosperity and usefulness of any Church must depend upon efficient education in morals and religion. From left to right they are Vice-President Francis W. Gibbs, Secretary Carl A. Hempel and President George E. Huntley.

They met on Wednesday, October 1, to consider work for the coming year. With the proxies of Vice-President Laura B. Galer and Treasurer Marshall A. Brown, and with the advice of Rev. A. Gertrude Earle, they passed upon many important matters of business, including funds, institutes, workers, membership, offerings, loan library, field work, publications, stereopticon lectures and headquarters.

For inspiration they had favorable reports from all parts of the field. They took counsel of courage and decided upon aggressive effort along all lines.

* *

A KEY TO WORLD PEACE

"In hearts too young for enmity
There lies a way to make men free.
When children's friendships are world-wide
New ages will be glorified.
Let child love child and strife will cease.
Disarm the hearts—for that is peace."

This poem expresses the conviction of the promoters of "The Christmas Ship of Friendship" which is to be sent to Germany with gifts for suffering children.

Mrs. Carolena M. Wood, chairman of the Women's Church Committee on International Good-will, writes that she and her associates are highly gratified with the co-operation that they are receiving from Universalist Sunday schools.

If you desire to contribute money for this enterprise, send it to the General Sunday School Association.

If, however, you prefer to contribute goods, send unbleached muslin, sheets, yarns, layettes, sweetened and evaporated condensed milk, cod liver oil, cocoa, or flour, to the Christmas Ship, American Friends Service Committee Storeroom, 1521 Cherry St., Philadelphia, Pa. When sending goods, kindly remit five cents per pound for transportation.

* *

PRIZE CONTEST

At the recent convention of the Religious Education Association in Providence, R. I., the question arose as to just what young people were thinking regarding the place of the church and its ministry. The Association decided to attempt to find out, and hence is announcing a prize contest—offering three prizes of $50, $25, and $10 for the best papers presented by any *group* of high school age on the subject:

"Does it make any difference to our town whether or not our church continues its Sunday services and its other activities?"

A committee made up of Rev. J. W. F. Davies, Prof. F. C. Eiselen, Dr. P. R. Hayward, Prof. Theo. G. Soares, and Dr. Clifford Manshardt drew up the following rules and suggestions for the contest:

1. The words "synagogue" and "Sabbath" may be substituted for the words "church" and "Sunday."

2. Groups not connected with any church are invited to participate in the contest by selecting some one church in the community as "our church."

3. The prizes are to be awarded to high school *groups*, not individuals. The number of individuals working on each report should be listed, and no report will be considered in which less than five people have participated.

4. Adult guidance is to be minimized. The Association desires the opinion of the young people.

5. The committee suggests that the reports may be formulated through Sunday school class discussion, young people's groups, and the like.

6. It is hoped that the prizes, which are provided by individual members of the Association, will be used in helping the local church to function more usefully in its community.

7. The final time limit for the papers is March 1, 1925.

8. The maximum word limit is 2,500 words.

9. The judges are to be a well known minister, a lady teacher, and a business man. The names will be announced later.

10. All reports are to be mailed to the Religious Education Association, 308 North Michigan Ave., Chicago, and are to be signed with a pseudonym—the actual name and address of the group as well as the pseudonym to be listed on a separate attached sheet.

11. Further details of the contest will be announced in subsequent issues of *Religious Education.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

WHO WILL FOLLOW?

And the Holy Spirit came down as with tongues of fire and all were in one accord. It was at the very close of the last session of the W. U. M. S. of North Carolina on September 27. Outside the rain fell in sheets. An audience, wearied by an overflow feast of good things, had scattered for rest. Only the faithful remained. A daughter's devotion was the kindling coal and the thing was done. In fifteen minutes the Society had eight life members, and six memorial members at $25 each. On Sunday morning two more were added, with good prospects of four more by January 1. North Carolina sets the step. Who will follow in her train?

* *

THROUGH THE EYE AS WELL AS THE EAR

It was a wonderfully fine presentation of Ruth and Naomi which a group of young people from the Kinston and Woodington churches gave at the Clinton State Convention under the able direction of our state worker, Mrs. Katharine H. Ball. It made its appeal not alone in its costuming and dramatic force but in the reverent manner in which the impressive truth was conveyed. It emphasized anew the great possibilities of this kind of missionary education in all groups of our churches everywhere.

* *

SAILING FOR AMERICA

Miss M. Agnes Hathaway sails from Tokyo, Oct. 26, for America by way of San Francisco on the steamer "Tenyo Maru" of the T. K. K. Company.

Miss Hathaway has been our missionary in the Blackmer Home for nineteen years.

The California churches may avail themselves of the privilege of hearing Miss Hathaway by writing Mrs. Luella Masseck of Santa Paula, Calif.

* *

MISSIONARY EDUCATION

A Suggestion for Other Circles

The Red Hill Mission Circle of the Clinton Circuit in North Carolina has a thirteen year old boy member. He is Jewell E. Malpass, son of the president, Mrs. P. D. Malpass. Jewell is always present at the regular Circle meetings. This year he will study an especial boys' book on China and will make a report as a feature of each meeting. "Train up a child in the way he should go and when he is old, he will not depart from it."

Our Young People and Others

Conducted by Granville Hicks

PRESBYTERIAN STUDENTS DISCUSS THE CHURCH

One of the most significant developments of the last year has been the movement on the part of young people to take a larger share in the life of the church. The meeting of Methodist students, held last May in Louisville, was very much concerned with the problems which young people always discuss whenever they are brought together, but it was principally interested in discovering how the Methodist Church could take a larger part in solving those problems.

Now another student gathering has been held, this time bringing together Presbyterian students. On Sept. 3-6, at Saugatuck, Mich., students from thirty-four colleges formed the National Association of Presbyterian Students. Of the meeting the *Christian Century* says: "The Saugatuck meeting was entirely student engineered and student controlled. There was no prepared program nor set speeches. Two major questions were asked: What is wrong with the Church? What shall we do about it?" The resolutions adopted, printed below, are worthy careful reading.

I. Recognizing our responsibility to the Presbyterian Church, we, as Presbyterian students, recommend that the following inadequacies be remedied:

1. Poor preaching.
2. Mis-stated creed.
3. Over conservatism in taking definite stand on present day world issues.
4. Lack of understanding of the student mind, and of the student needs and work, by older members of the local church.
5. Inasmuch as all walks of life have a part in effecting or hindering the advance toward a Christian society on earth, we believe that all vocations should be fairly emphasized by the Church as channels of expressing the Christ point of view.
6. We condemn the unfortunate controversy within the Presbyterian Church between so-called fundamentalists and modernists, believing that it is detrimental to the furthering of Christ's kingdom on earth.
7. Inasmuch as devotion to Christ is the center of Christian living, and the sole requirement of membership in the Presbyterian Church, we believe that the Westminster confession of faith is unnecessary.

We believe that the following is a more purposeful statement of our beliefs as members of the Presbyterian Church:

We believe: That God is a personal, creative, all-powerful, loving Father of all mankind.

That Christ is our living, personal Saviour, the Son of God, and the interpreter of His will and purpose for our lives.

That the Bible is the word of God (an expression of God through the religious experiences of devoted men and women), and a basis for our conduct.

In eternal life; in the forgiveness of sins through Christ; in prayer as essential to development of Christian character; in the purposeful plan of God for our lives.

In view of our devotion to Christ, we are committed to share in his vision of building a Christian society by expressing our convictions in our relations with our fellow men.

II. Recognizing further that the task of remedying these inadequacies is tremendous, we are submitting these criticisms to the Presbyterian Church, pledging our co-operation as Presbyterian students to make the work of the Church more effective.

III. As Presbyterian students, we believe that we have a definite responsibility and a contribution to make to the Church.

1. We believe that we should co-operate with the local church in carrying on its program wherever such service is needed.
2. We believe in the Church as the greatest agency for good which we have.
3. To combat indifference toward religion on the part of students on university and college campuses, we pledge our devotion to the Church by being more genuinely and consistently Christian in our daily living.
4. Believing that "forced religion" breeds insincerity in the spiritual lives of students, we are opposed to compulsory measures in campus worship.
5. We believe that as Christian students, we should take definite stands on world problems, regardless of consequences.

a. We believe that war as a method of settling disputes between nations is ineffective and contrary to the Jesus way of life.

b. As our contribution to the solution of the race problem we believe that, as Presbyterian students, we should be more Christian in our attitudes toward students of all races

c. Believing that ideals of Jesus are practical in right living, we challenge the sentiment that Christian principles can not be applied in industry.

6. In order that Presbyterian student life be more vitally related to the work of the Church and to the world task of Christianity, we propose that a National Association of Presbyterian Students be formed.

For the Quiet Hour

The anxious soul moves with weary feet, and would fain meet with one who had the gift of rest. The Master saw how many souls there were who were troubled and anxious about the unknown. And he knew the great secret which, if accepted, would set all their hearts at rest. What did he know? He knew God. If everybody knew God, nobody would be anxious. And so he seeks to turn weariness into rest by the unveiling of the Father.

J. H. Jowett.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.

Brooke Foss Westcott.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.

James Martineau.

In this love of God which we know we find our assurance of immortality. It has a value, a quality like great music or great art, to which we give the name of "eternal." Fellowship with God has in its very heart the hallmark of an imperishable union.

James Reid.

When thou art to do or suffer anything, go tell God about it, and thou hast done for matter of caring; no more care, but sweet, quiet diligence in thy duty, and dependence on Him for the carriage of thy matters.

Robert Leighton.

There is no human life so poor and small as not to hold many a divine possibility—"its angel that always beholds the face of the Father who is in heaven." And this is enough to make tenderness and reverence nearer to truth than any suggestion of suspicion or impulse of contempt.

James Martineau.

We sleep, but the loom of life never stops and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow. He who is false to present duty breaks a thread in the loom, and will find the flaw, when he may have forgotten its cause.

H. W. Beecher.

It is not the high summer alone that is God's. The winter also is His, . . . and all man's winters are His—the winter of our poverty, the winter of our sorrow, the winter of unhappiness, even the winter of our discontent.

George Macdonald.

There is nothing in the universe I fear, except that I may not know my duty, or may fail to do it.

Mary Lyon.

Among Our Churches

Church News and Interests

PERSONAL

Rev. H. Gertrude Roscoe Coe, on Aug. 24, held a religious service in the home of Mr. and Mrs. Will Stacey in Holyoke, Mass., and baptized three children, grandchildren of Mr. and Mrs. Stacey. Mrs. Coe, before her marriage, was pastor of the Universalist church in Hinsdale, N. H., of which Mr. and Mrs. Stacey and their children were loyal supporters.

Rev. L. J. Richards of Florida supplied the pulpit of the Grove Hall church Sept. 28, and at Newtonville, Oct. 5.

Rev. F. O. Hall, D. D., supplied for Rev. Henry B. Taylor of Meriden, Conn., Sept. 28. Mr. Taylor, who was struck by an automobile in Rome and injured again on the Arabic, is not yet able to do his work.

Mrs. John Clarence Lee of Gloucester has just landed at Beirut, Syria, *en route* to the Lebanon Mountains, where she will visit the family of the Emir of the Druses—the Jumblatts—a member of whose family has lived with Dr. and Mrs. Lee for nineteen years, getting an American education. Mrs. Lee has been booked to speak before Women's Clubs beginning January 1.

Rev. Harold H. Niles of Denver, Colorado, has been spending his vacation "roaming over the mountains and through the canyons of the wonderful state of Colorado."

Rev. George W. Scudder, pastor for two years at St. Johnsbury, Vermont, has accepted an invitation to the pastorate of the Universalist church in Bath, Maine.

Massachusettss

Salem.—Rev. L. C. Nichols, pastor. During repairs to our church, all services are being held in South Congregational. Two of the Congregational societies combined in the new Tabernacle Church, leaving South Church for sale. The officers were kind enough to loan it to us until we could return to our own. Our church is being restored to the pure colonial at an expense of about $25,000. This church, which is much over a century old, lends itself well to the colonial type from which it was taken many years ago. The high pulpit in white, tipped with mahogany, a reading desk, a minister's study, a new banquet room below with a smaller room for committees, and many other things, are being put in. The parish house was remodeled and a new lighting system installed. After the work is finished, we will have the most beautiful plant in the city, as well as one of the most efficient. It will be worth in the neighborhood of $200,000. Services opened Sept. 7 with a large congregation, and through the month the number did not fall under three hundred. On Rally Day we had a big attendance at church, Sunday school and Y. P. C. U. The greetings of Dr. Lowe were sent out to every individual in the parish. Rev. L. C. Nichols spent his vacation in summer school work at Chautauqua and touring the Adirondacks. The trustees voted his salary raised $500 beginning Oct. 1. He is planning many services for the dedication of the church when finished. There will be services by the local pastors, the neighboring pastors and by the leaders of our denomination.

Canton.—Rev. Charles Conklin, D. D., pastor. Sunday, Sept. 14, was a big day for members of the Universalist parish in Canton, and a record of achievement for their beloved pastor, as it marked the reopening of the church edifice after the recent renovations. Nearly one hundred and fifty were in attendance and were delighted with the changes that had taken place in the auditorium. For many, it was their first sight of the church since the renovations began six weeks previously. The renovations include the refrescoing of the auditorium, together with the vestibule and the pastor's study. The chancel and the choir gallery have been recarpeted, while at the back of the chancel heavy draperies have been hung, the color of these corresponding with the chancel carpet. The pews have all been done over and look like new ones. A new lighting system has been installed; the semi-indirect system being used is a wonderful improvement over the old system. In addition to the improvements in the auditorium a new Magee furnace has been installed in the basement, which insures warmth and comfort. Before the service those who arrived early inspected the work and were delighted with everything. Dr. Conklin, the pastor, was among the happiest of the entire parish, and he spoke his pleasure throughout the day. All members of the parish had a part in the renovations, both financially and by their own efforts. The parish responded admirably to Dr. Conklin's appeal when the renovations were first proposed, and in a short time had the campaign for funds well over the top.

Leominster.—Rev. Isabella Stirling Macduff, pastor. Rally Day was observed with a greatly increased congregation, though not recruited to full strength. A special sermon on the topic, "Think It Over," was preached by the minister, and, judging from comments heard, it will receive attention in the days to come. An added interest to the day was the return of the talents which were given out on Children's Sunday to be used for three months and returned with the increase gained. Not all were ready to bring them back on this date, but from those returned the sum represented had been multiplied by four. The trustees were well pleased with the generous response. The Clara Barton Guild connected with the parish held a sale and entertainment recently from which they will realize about $50. The activities of the Ladies' Circle have begun in earnest and the Sunday school is planning its usual activities in the social line for the winter.

Michigan

Detroit.—Rev. Frank D. Adams, D. D., pastor. "Family Night" has become an established institution in the Church of Our Father, and no one would consent to giving it up. Every Wednesday during the church year our people gather in the large, beautiful parish house for a cafeteria supper, always served at the uniform price of 25 cents. Nothing is donated for this supper, all supplies being purchased. But careful management and no "overhead" expense make it possible to serve a bounteous, well-cooked meal at this nominal price. A part of the regular working force of the church is an excellent experienced cook, which means that the work of maintaining this service is largely taken off the hands of the women of the parish. Each month a hostess is appointed from the members of the church. The evening following the supper is spent according to the wish or whim of individuals or groups. A billiard and smoking room in the basement attracts some of the men; others play games; sometimes the young people dance. Once a month some special after-supper attraction is put on in McCollester Hall, a lecture, a play or a musical program. All this affords a splendid opportunity for getting acquainted with one another and with newcomers to the church. The first Wednesday evening of this year over 200 were in attendance. The average before vacation had reached about 150.

New York

Washington Heights.—Rev. Clarence J. Harris, pastor. On Rally Sunday a large blackboard was placed before the congregation bearing an inscription telling what the pastor is to his people—a home-maker, since he performs the marriage ceremony, a lawyer, counseling in trouble, a physician, healing with sympathy and love, a friend in need and in deed, a teacher, a preacher, the last friend, going with them to the grave—and calling on them to meet their obligations by sustaining the church.

Quebec

Huntingville.—It was learned early in the spring that Rev. I. W. McLaughlin of Springfield, Ohio, could come to us for his two months holiday, and the trustees of our church decided to call him. When

this news reached the State Superintendent, Rev. G. F. Fortier, he kindly offered to give us services through July. Accordingly Rev. C. H. Pennoyer came to us the first Sunday in July with an inspiring message regarding his new appointment. The three Sundays following Mr. Fortier preached. Then followed the coming back of our old friend and pastor, Rev. I. W. McLaughlin, and his wife, who remarked as they came up to the church the first Sunday in August, "It's thirty-eight years since we came here on a Sunday morning as bride and groom." (The writer was one of the congregation on that Sunday.) Since that time many changes have come to us all, but we are taking the forward look and striving to carry on the work. It has been a time of refreshing and we are strengthened thereby. The subjects presented have been thoughtful and uplifting and the reunion of old friends has been pleasing to all. Many came from outside villages and towns to meet both Mr. Pennoyer and Mr. McLaughlin. During the summer the music has been under the leadership of Mrs. Willis Hunting, with a choir of a dozen voices, who have furnished us delightful music. The closing message, after the baptism of seven children, and the communion service, was to "keep the sunshine of love ever before us." Mr. and Mrs. McLaughlin returned to Springfield by way of Hartford, Conn., visiting their son, Rev. R. H. McLaughlin, there.

Rhode Island

East Providence.—Rev. Henry I. Cushman, D. D., pastor. Work resumes for the fall and winter with a good degree of promise. Plans have been made for the shingling of the church and the making of other repairs and alterations, so that our housing and equipment will be adequate to the demands.

Harrisville.—Rev. Arthur M. Soule, pastor. Services were resumed the first Sunday in September, the opening weeks showing a considerable increase over that of the past year. Rally Day, Sept. 28, was a very successful day, the attendance at church and Sunday school being the largest of the three years of the present pastorate. During the summer the church and parsonage exteriors have been given two coats of paint and the campaign for the raising of funds for the purchase of a pipe organ has been successful and the order given for an Estey organ of twelve stops to be ready for installation next Easter.

Pawtucket.—Rev. Julian S. Cutler, pastor. We are entering upon the activities for the season in our church and Sunday school with a zeal that augurs well for success. Plans are on foot for a busy fall and winter, which we are confident will bring good results.

Providence, First.—Rev. R. R. Hadley, pastor. All departments of our church are at work after the summer vacation. Rally Day was a satisfactory day with us in every respect. A year ago we gave up our chance to entertain the Rhode Island Conference of Universalists on account of the sessions of the General Convention, but this month we anticipate the pleasure of again doing our share in the direction of entertaining the session.

Providence, Mediator.—Rev. Fred C. Leining, pastor. We tried the experiment of keeping our church open during the summer months, and with good results. Our minister had August for his vacation and the Sundays of this month were provided for so that a minister of our faith occupied the pulpit. The attendance varied from forty-five to seventy-five each Sunday, and a number of strangers were in the congregation each week, people living in the neighborhood who are beginning to feel the welcome we extend.

Valley Falls.—Rev. Charles P. Hall, pastor. Rally Day with us was a day long to be remembered. The attendance in church and Sunday school showed seventy-five per cent of our enrollment. Another encouraging feature was the fact that 60 per cent of the Sunday school enrollment was at the church service. The Ladies' Aid has commenced its work for the season and plans for the harvest supper on Oct. 15. Our pastor took for the text of his Rally Day sermon, "Speak to the children of Israel that they go forward."

Woonsocket.—Rev. E. Dean Ellenwood, pastor. Our pastor and his wife have returned after their summer vacation, which they enjoyed touring through the West visiting relatives and friends and looking in on former parishioners. Good progress is being made on the construction of our new parish house, which we are assured will be completed and ready for occupancy early in the new year. During the year the manse has been painted and considerable work done about the premises. To fill the vacancy created in the office of vice-president of the Rhode Island Universalist Convention caused by the resignation of Mr. Latimer Ballou of our parish, the Convention trustees have again honored us by selecting another of our workers in the person of Mr. Anson Wheelock.

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THE AMERICAN SOCIAL HYGIENE ASSOCIATION

The National Social Hygiene Conference for 1924 will take place in Cincinnati, Ohio, Nov. 19-22. This conference will mark the tenth anniversary of the founding of the American Social Hygiene Association, and it will be held under the joint auspices of the national association and the Cincinnati Social Hygiene Society.

The discussions will have much of interest and value for health and police officials, educators, the clergy, and all social workers. This year's program will be of exceptional note, among the speakers being many important directors of public health work from all parts of the country.

The railway companies are arranging for special rates and the local committee has planned a number of luncheons and other entertainment features. Full information and a copy of the program may be obtained from Mr. E. F. Van Buskirk, Executive Secretary, Cincinnati Social Hygiene Society, 25 East 9th Street, Cincinnati, Ohio, by members of the American Social Hygiene Association and all others desiring them.

* *

THE CHRISTMAS "SHIP OF FRIENDSHIP"

The Woman's Church Committee on International Good-will came into being as a testimony to the validity of Christian conviction and American idealism of the religious women of America in the emergency presented by the difficulty of securing relief for the suffering children of Germany.

Realizing that such manifestation of Christian belief and American faith will be frequently and recurrently necessary, the Committee has transformed itself at the suggestion of and with the cooperation of the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America, into the permanent Women's Church Committee on International Goodwill. Its purpose is three-fold:

To build channels for the expression of friendship of the women of America for the women of other lands that their faith may endure after the suffering of the past; to establish practical means of sending relief from the women of America that the women of other lands may have courage to face the present; to found a basis of spiritual understanding so firm and so complete between the women of America and the women of other lands that it shall render future wars impossible.

In searching for a tangible expression of international good-will, the Women's Church Committee approved the recommendation of the Executive Committee—presented by Mrs. Helen Barrett Montgomery and Miss Carolena M. Wood, chairman—that the religious women of America send a Christmas "Ship of Friendship" to Germany, and that this be accomplished by enlisting the active co-operation of the women through the existing organized channels.

Almost directly after the Armistice Mr. Herbert Hoover made possible generous help for Germany, which was administered by the American Friends Service Committee; in the period which followed the Americans of German descent took care of the destitution and this year Major Henry T. Allen has carried on a vigorous relief campaign, supplemented by the help of the Federal Council of Churches under the direction of Rev. Ernest Lyman Mills. Major General Allen's campaign has been an outstanding and significant expression on the part of the Army of Occupation of their belief

in the value of love and service in "conquering" an enemy.

Still there is a large group of self-respecting people in Germany whose pride has prevented them from receiving the aid that they desperately need. Through their own churches they can be given this aid, and will be willing to take it. They are women who would never ask public charity, but who will accept gifts sent from their own kind when they know that into the bundles and into the dollars went real love. Food and clothing come so personally into a home that it is possible for them to carry special friendship to people who need faith and courage to do what they are setting themselves to do in carrying out the Dawes Report.

Won't you help fill this ship with children's clothes, layettes, sheets, blankets, used clothes (clean and in good condition, especially suits and coats), milk, cod liver oil, cocoa, flour, soap, etc. What about clothing for students (men and women)?

Won't you help by sending donations in money for the purchase of food and clothing at wholesale? Long experience has shown that food can be bought cheaper in bulk in New York City than in any other part of the country.

Send all goods prepaid, by express, freight or parcel post to the Christmas "Ship of Friendship," the American Friends Service Committee Storeroom, 1521 Cherry Street, Philadelphia, Pa. (*Wrap securely and print your name, address and church affiliation on the package.*) Contributions may be designated for organizations but not for individuals.

Send all money contributions and direct all communications to Miss Jessie Dodge White, 105 East 22d Street, New York, making all checks payable to the Women's Church Committee.

* *

THE PRESIDENTS' COUNCIL

A most enjoyable and profitable day was spent at Bethany Union on Tuesday, Sept. 30, by the members of the State Board of the Women's Missionary Society and the presidents and secretaries of the local Mission Circles. Twenty-two Circles were represented, with a total of fifty-one guests seated at the tables at luncheon, which was very ample and palatable and most daintily served by the hostess, Miss Hersey, and her co-workers at the Home.

The guests of honor were Mrs. Minnie J. Ayres, recently returned from a term of service in Japan, and Miss Florence Luscomb. The latter, speaking on "Law Enforcement." urged the women as Christian citizens to do all that they could and to feel a personal responsibility in registering and then to vote and to get others to do the same, to uphold the Constitution of our nation.

Mrs. Ayres, attired in a charming Japanese gown, gave a "word picture" in an interesting, serious, yet happy vein of our Mission at Tokyo, which was enthusiastically received, and impressed those present with the necessity for persistent activity and loyal and loving cooperation.

The morning session was given over to the various chairman of departments, who gave their plans and ideals for the year's work, and the "Round Table Talks" brought forth much valuable information.

Conferences of this kind are great helps to those who are endeavoring to further the Mission work and it is hoped that they may be continued indefinitely.

From One Who Was There.

* *

ROGERS ASSOCIATION

The seventy-sixth annual meeting of the Rogers Association was held at the Universalist church at Manchester, Ind., Sept. 13 and 14.

This was a very interesting meeting. On Sunday morning the new bell, which was a present from the Rising Sun church, was heard throughout the country calling young and old to Sunday school. At noon a basket dinner was served in the beautiful grove at the school.

Sunday evening Rev. John Edwin Price, of Cincinnati, preached a very interesting sermon to a well-filled house.

The following officers were elected: Emery P. Ross, moderator; Sadie L. Barnes, clerk; Jasper Ross, treasurer. The Association will meet at Saluda, Jefferson County, Ind., in August, 1925.

Sadie L. Barnes, Clerk.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,875
Jersey, Ohio	8
Total	1,883

* *

CHRISTENINGS

Previously reported, 797. Jersey, Ohio, 7. Total, 804.

* *

RALLY OF LIBERALS

There will be a great get-together meeting of Liberals in Kansas City, Mo., Oct. 21, 22, 23, 1924, in All Souls Unitarian Church. The Kansas Universalist Convention and the Missouri Universalist Convention will unite with the Southwestern Federation of Religious Liberals (Universalists, Unitarians, Congregationalists and others) in a joint program of worship, sermons and addresses on each of the three evenings.

Among the Universalist ministers to participate are Rev. James W. Vallentyne of Oak Park and Rev. B. G. Carpenter, D. D., of Peoria, Ill.; Dr. B. B. Tout of Archie, Rev. Seward Baker of Hutchinson, Rev. A. W. Altenbern of Junction City, Rev. H. H. Niles of Denver, Col., and Rev. Fred A. Line of Tulsa, Okla.

The forenoon of Wednesday will be devoted to the business of the Federation.

The Kansas Universalist Convention will meet at 1.30 p. m., Wednesday, and the Missouri Universalist Convention on Thursday.

* *

BOOK REVIEWS

(*Continued from page* 24)

In the *American Mercury* Duncan Aikman writes a provocative denunciation of the Churches under the title, "Arsenals of Hatred." With some feeling W. E. B. DuBois deplores the stupid and prejudiced treatment of the negro. Frank Boas, the eminent anthropologist, writing under the title, "The Question of Racial Purity," concludes, "I insist that nobody has ever given satisfactory proof of an inherent inequality of races."

The October *Century* contains an article on the eight-hour day in steel and a most penetrating article by Ernest Gruening on the political situation.

The three candidates for President are discussed in the *Yale Review*, which also contains an article by Principal Jacks on "The Education of Industry."

Notices

FLORIDA STATE CONVENTION

The Florida State Convention will be held at Pensacola Oct. 23-26. The Pensacola church extends a most cordial invitation to all delegates and friends to attend.

* *

ALABAMA STATE CONVENTION

The Alabama State Convention will be held at Chapman Oct. 30-Nov. 2. The Chapman church extends a most cordial invitation to all delegates and friends to attend.

* *

GENERAL CONVENTION TRUSTEES

The Board of Trustees of the General Convention will meet in New York on Oct. 20, 21, 1924, to receive reports and transact any business which may legally come before the meeting. All matters to be presented to the Board should be in the hands of the Secretary, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., not later than Oct. 13, 1924.

* *

COMMUNION SERVICES

Two communion services, silver, will be given to churches willing to pay the transportation.

Leroy W. Coons,
Superintendent Massachusetts Universalist Churches,
176 Newbury St., Boston.

* *

ANNUAL MEETING OF W. N. M. A.

The annual session of the Board of the W. N. M. A. will be held at the Universalist Publishing House, 176 Newbury St., Boston, on Oct. 22-23.

The session will convene at 9 a. m. Oct. 22, for the purpose of hearing reports and transacting all business which may be legally brought before it at that time.

Josephine B. Folsom,
Recording Secretary.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth session of the Wisconsin Universalist Convention will be held at the Universalist church, Racine, Oct. 21 and 22, for the election of officers and the transaction of such other business as may legally come before it.

M. L. Aldridge, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

St. Paul's Universalist Parish of Little Falls, N. Y., having applied to the Fellowship Committee of the New York State Convention in writing, for

the ordination of Seth Rogers Brooks, pastor-elect of the said parish, notice is hereby given that there will be a meeting of the Fellowship Committee of the New York State Convention at the parish house of the Universalist church in Utica, on Monday, Oct. 27, 1924, at one p. m., for the purpose of examining the said Seth Rogers Brooks to ascertain his fitness for the Universalist ministry.

Geo. H. Bowers, Secretary.

* *

DENOMINATIONAL CALENDAR

Oct. 16. W. U. M. S. of Massachusetts. Public Meeting, Everett.

* *

RECREATION CONGRESS

The Playground and Recreation Association of America will hold its eleventh congress at Atlantic City, Oct. 16-21. The registration fee is $1.00, and every one interested in "spare time activities" is urged to attend.

* *

WANTED

The Editor of the *Leader* would like to purchase a copy of Relly's "Union," English edition, and a copy of Murray's "Letters and Sketches." Advise edition and price before sending.

* *

KANSAS STATE CONVENTION

The Kansas Universalist Convention will meet in fifty-sixth annual session in the Chamber of Commerce Building, Kansas City, Kansas, at 1.30 p. m., Wednesday, Oct. 22, to receive reports, elect officers and to transact such business as may regularly come before it.

James Houghton, Secretary.

* *

MISSOURI STATE CONVENTION

The Missouri Universalist Convention will convene in fifty-seventh annual session in All Souls Unitarian Church, Kansas City, Mo., at 1.30 p. m. on Thursday, Oct. 23, to receive reports, elect officers, and to transact such other business as may be regularly presented.

T. W. McDavitt, Secretary.

* *

PUBLIC MEETING

The Woman's Universalist Missionary Society of Massachusetts will hold a Public Meeting in the Universalist church, Everett, Thursday, Oct. 16.

Japan Day

Services in recognition of Dr. and Mrs. Samuel G. Ayres, our returned missionaries from Japan.

Morning session at 10.30. Mrs. Ida Vossema, District Vice-President, presiding. Scripture reading and prayer, Rev. Leroy W. Coons. Solo, Mrs. Florence B. Bent. Greetings: From the National Young People's Union, Granville Hicks. General Sunday School Association, Dr. George E. Huntley. Board of Foreign Missions, Rev. Fred C. Leining. Women's National Missionary Association, Mrs. Edwin A. Hunt. Universalist Churches, Dr. John Smith Lowe. General Convention, Rev. Roger F. Etz.

Informal reception to Dr. and Mrs. Ayres.

Recess. Box lunch, coffee. A good restaurant is also near.

Afternoon session at 1.45. Miss White, State President, presiding.

Scripture reading and prayer, Rev. U. S. Milburn. Roll Call. Young Japan, Mrs. Minnie J. Ayres. Solo, Mrs. Bent. The Japanese People and Christian America, Rev. Samuel G. Ayres.

Trolley service for Everett: At North or South Station take elevated to Sullivan Square. Take trolley there, marked Malden or Linden *via* Broadway. The church is at the corner of Broadway and Summer Street.

Nellie C. Wadleigh,
Chairman Public Meetings.

Obituary

Charles Edwin Tingley

Following an illness of about six months, Charles Edwin Tingley died at his home, Greenwood, Mass., Sunday, Sept. 28. He was in his seventy-third year.

He was born in Albany, N. Y., May 7, 1852, and lived as boy and young man in Naugatuck, Conn., Nunda, N. Y., and New York City. He came to Boston in 1876 and became associated with the Clinching Screw Company, remaining with this firm until Jan. 1, 1890, when he became treasurer and manager of the Standard Rivet Co. This position he held until three years ago, when he resigned as manager, retaining the position of treasurer.

Mr. Tingley was a member of the Republican and Middlesex Clubs, and also of the Algonquin Club of Boston. He was a member of the Bellevue and Bear Hill Golf Clubs.

On Oct. 5, 1887, he married Miss Etta Fish of Milwaukee, Wis., and is survived by his widow, a daughter, Gertrude, and by two sisters and a brother, Mrs. Eugene F. Endicott of Chelsea and Miss S. E. Tingley, and A. C. Tingley of Washington, D. C.

The funeral services were held at the Universalist church in Wakefield, Rev. Warren S. Perkins, D. D., officiating.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

A tramp who had been on the road for years applied for work in a village, secured a job, and kept it. One day the local constable asked him why he had quit the road.

"The styles druv me to it," was his answer. "A feller gave me a pair of these bell-bottomed pants. I never got another hand-out. I couldn't look pathetic any more."—*Louisville Courier-Journal.*

* *

An old hermit of the Arizona sand-hills stopped a rural mail-carrier with:

"Got 'ary letter for me?"

"No," was the reply.

"Better have one next time you go by."

"What is your name?"

"Never mind the name, Bub, but have that letter or you won't do any more mail-carryin'."—*St. Louis Globe-Democrat.*

* *

A young man with a pretty but flirtatious fiancee wrote to a rival: "I hear that you have been kissing my girl. Come to my office at eleven on Saturday; I want to have this out."

His reply was: "I have received your circular letter, and will be at the meeting."—*Punch Bowl.*

* *

Elderly Lady (to little girl): "So you are just four, Alice; and how old do you think I am?"

Alice (deliberately): "Theventeen."

Elderly Lady: "You are certainly very flattering; but really, you know—"

Alice: "That's as far as I can count."—*Lampoon.*

* *

Daddy (just finishing a long talk and correction): "Now you quite understand what I say?"

Small Daughter (very modern): "Will you broadcast it again, Daddy? I haven't quite got your wave length!"—*Answers.*

* *

New Idea in Seating Arrangements.—Every seat in the grandstand and bleachers was filled. No seats were obtainable after 9.30 o'clock in the morning. Hundreds of persons were turned down for seats.—*The Pueblo Star-Journal.*

* *

Practical Youngster: "Mother, this is th' fifth time I've asked God f'r a new first-baseman's mitt—an' I haven't got it yet! D'ya s'pose my wave-length's wrong?"—*Life.*

* *

Prohibition may be a failure, but so was a lot of moderate drinking before the eighteenth amendment became more or less effective.—*Philadelphia Inquirer.*

* *

Every man should have enough religion to enable him to quarrel intelligently about it.—*Detroit Free Press.*

* *

Our idea of a conceited man is the one who takes harp lessons.—*Cornell Widow.*

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10. Charlestown, Massachusetts
11. Smithton, Pennsylvania
12. Derby Line, Vermont
13. Plymouth, Massachusetts
14. Canton, New York
15. Roann, Indiana
16. Philadelphia, Pennsylvania---Church of the Messiah
17. Worcester, Massachusetts---First
18. Detroit, Michigan
19. Mountville, South Carolina
20. Jersey, Ohio
21. Stoughton, Wisconsin
22. Oakfield, Maine

Is Your Church in this List?

If not are you planning to have it appear in the next one to be printed on this page?

Which Churches will be Next?